THE BOOKE OF Common prayer and Administration of the Sacraments.

And other Rites and Ceremonies of the Church of England.

Imprinted at London by Bonham Norton and John Bill, Printers to the Kings most Excellent Majestie. 1604.

Cum Privilegio.

An Almanacke for 30. yeeres.

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1612	17	E	D	25.	April 22
1613	18	C		17.	4.
1614	19	B		9. March	24.
1615	1	A		22. Febr.	9.
1616	2	G	F	14.	March 31
1617	3	E		5. March.	April 20.
1618	4	D		18. Febr.	5.
1619	5	C		10.	March 28
1620	6	B	A	1 March.	April 16.
1621	7	G		14. Febr.	1.
1622	8	F		6 March.	21.
1623	9	E		26. Febr.	13.
1624	10	D	C	11.	March 28
1625	11	B		2 March.	April 17.
1626	12	A		22. Febr.	9.
1627	13	G		7.	March 29
1628	14	F	E	27.	April 13.
1629	15	D		18.	5
1630	16	C		10.	March 28
1631	17	B		27.	April 10.
1632	18	A	G	20.	1.
1633	19	F		6. March.	April 21.
1634	1	E		19. Febr.	6.
1635	2	D		11.	March 29
1636	3	C	B	2. March.	April 17.
1637	4	A		22. Febr.	9.
1638	5	G		7.	March 5.
1639	6	F		27.	April 14.
1640	7	E	D	19.	1.
1641	8	C		10. March	25.

¶ January hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson	2. Lesson	1. Lesson.	2. Lesson
1	A	New yeres	Gen. 17.	Rom. 8.	Deut. 10	Col. 3.
2	b	day.	Gen 1.	Matth. 1.	Gene. 8	Rom. 1.
3	c		2	2	4	2
4	d		3	3	6	3
5	e		7	4	8	4
6	f	Epiphanie.	Esai 40.	Luke 3.	Esa. 49.	Ioh. 2.
7	g		Gen. 9.	Matth. 3	Gen. 12.	Rom. 5.
8	A	Lucian.	11	6	14	6
9	b		13	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e	Octa. Epy.	21	10	22	10
13	f	Hilarie.	23	11	24	11
14	g	Februarii.	24	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Prisca.	33	16	34	16
19	e		35	17	37	1.Cor.1
20	f	Fabian.	38	18	39	2
21	g	Agnes.	40	19	41	3
22	A	Vincent.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	Conu. of	Wisd 5.	Acts. 22.	Wisd 6.	Act 26
26	e	Paul.	Gen. 48.	Matt. 27.	Gen 49.	1 Cor. 7
27	f		50	24	Exod. 1.	8
28	g		Exod. 2.	25	3	9
29	A		4	26	5	10
30	b		7	27	8	11
31	c		9	28	10	12

Februarie hath xxviij. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson.	2 Lesson.	1. Lesso.	2. Lesso
1	d	Fast.	Exo. 11	Ma. 3.	Exo. 12.	1 Co. 13
2	e	Pu. of Ma.	Wisd. 9	2	Wis. 12	14
3	f	Blasius.	Exo. 13.	3	Exo. 14	15
4	g		15	4	16	16
5	A	Agatha.	17	5	18	2. Cor. 1
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		32	9	32	5
10	f		34	10	Leui. 18	6
11	g	Sol in Pis.	Leuit. 19	11	20.	7
12	A		26	12	Num. 11	8
13	b		Num. 12	13	13	9
14	c	Valentine.	14	14	16	10
15	d	Martil.	17	15	18	11
16	e		21	16	22.	12
17	f		23	Lu. di. 1.	24	13
18	g		25	di. 2.	27	Gal. 1.
19	A		30	2	31	2
20	b		32	3	33	3
21	c		36	4	Deut. 1	4
22	d		Deut. 3.	5	5	5
23	e	Fast.	4	6	5	6
24	f	S. Mathias.	Wis. 19.	7	Eccle 1	Eph. 1.
25	g		Deut. 6.	8	Deut. 7	2
26	A		8	9	9	3
27	b		10	10	11	4
28	c		12	11	13	5

¶ March hath xxxj. dayes.

			¶ Morning prayer.		¶ Eucning prayer.	
			1. *Lesso.*	2. *Lesson*	1. *Lesson*	2. *Less*
1	d	Dauid.	Deu. 16.	Luk. 12	Deut. 17	Ephe. 6
2	e	Cedde.	18	13	19	Phil. 1
3	f		20	14	21	2
4	g		22	15	24	3
5	A		25	16	26	4
6	b		27	17	28	Col. 1.
7	c	Perpetue	29	18	30	2
8	d		31	19	32	3
9	e		33	20	34	4
10	f		Iosue 1.	21	Iosue 2.	5
11	g	*Equin.*	3	22	4	1. Tha. 1
12	A	Gregory.	5	23	6	2
13	b	*Solin Ar*	7	24	8	3
14	c		9	Iohn 1.	10	4
15	d		23	2	24	1. Th. 1
16	e	Aprilis.	Iudg. 1.	3	udg. 2.	2
17	f		3	4	4	3
18	g	Edward.	5	5	6	1. Tim. 1
19	A		7	6	8	2. 3
20	b		9	7	10	4
21	c	Benedict.	11	8	12	5
22	d		13	9	14	6
23	e		15	10	16	1 Tim. 2
24	f	*Init. reg. Ia.*	17	11	18	2
25	g	*Annun. of*	Eccle. 2.	12	Eccle. 3.	3
26	A	*Mary.*	Iudg. 13	13	Iudg. 20	4
27	b		21	14	Ruth 1.	Titus 1
28	c		Ruth 2	15	3	2 3
29	d		4	16	1. Sam. 1	Phile.
30	e		1. Sam. 2	17	3	Heb 1.
31	f		4	18	5	2

¶ April hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	g		1. King. 6	Ioh. 19	1. King. 7	Hebr. 3
2	a		8	10	9	4
3	b	Richard.	10	11	11	5
4	c	Ambrose.	12	Acts. 1.	13	6
5	d		14	2	15	7
6	e		16	3	17	8
7	f		18	4	19	9
8	g		20	5	21	10
9	a		21	6	22	11
10	b		24	7	25	12
11	c		26	8	27	13
12	d	Sol in Tau	28	9	29	Iam. 1
13	e	ro.	30	10	31	2
14	f	Mail.	1. Sam. 1	11	2. Sam. 2	3
15	g		3	12	4	4
16	a		5	13	6	5
17	b		7	14	8	1. Pet. 1
18	c		9	15	10	2
19	d	Alphage.	11	16	12	3
20	e		13	17	14	4
21	f		15	18	16	5
22	g		17	19	18	1. Pet. 1
23	a	S George.	19	20	20	2
24	b		21	21	22	3
25	c	Marke E.	Eccle. 4.	22	Eccle. 5	1. Ioh. 1
26	d	uangel.	2. Iam. 23	23	2. Iam. 24	2
27	e		kin. 1	24	kin. 2.	3
28	f		3	25	4	4
29	g		5	26	6	5
30	a		7	27	8	1. Ioh.

May hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	b	*Philip and*	Eccle. 7.	Act. 8.	Ec. 8.	Iude. 1.
2	c	*Iacob.*	1. King. 9	28	2. Kin. 10	Rom. 1.
3	d	Inuention	11	Mat. 1.	12	2
4	e	of the	13	2	14	3
5	f	crosse.	15	3	16	4
6	g	IohnPorte	17	4	18	5
7	A		19	5	20	6
8	b		21	6	22	7
9	c		2. King. 1.	7	4. kin. 2	8
10	d		3	8	4	9
11	e		5	9	6	10
12	f	*Sol in Ge.*	7	10	8	11
13	g		9	11	10	12
14	A		11	12	12	13
15	b		13	13	14	14
16	c	Iunii.	15	14	16	15
17	d		17	15	18	16
18	e		19	16	20	1. Cor. 1
19	f	Dunstane.	21	17	22	2
20	g		23	18	24	3
21	A		25	19	1. Ki. 1	4
22	b		1. Kid. 3.	20	4	5
23	c		5	21	6	6
24	d		7	22	8	7
25	e		9 Kid. 1.	23	2. Ki. 2.	8
26	f	Augustine	4	24	5	9
27	g		6	25	8	10
28	A		8	26	10	11
29	b		12	27	Hest. 1	12
30	c		Hest. 2.	28	3	13
31	d		4	Mar. 1	5	14

Iune hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			Lessons.	Lessons.	Lessons.	Lessons.
1	e		Hess.6.	Mar.3	Hest.7	1.Cor.15
2	f		h	1	9	16
3	g	Nichom.	Ioh.1.	4	Ioh.2.	2.Cor.1
4	A		2	5	4	2
5	b	Bonifac.	5	6	6	3
6	c		7	7	8	4
7	d		9	8	10	5
8	e		11	9	12	6
9	f		13	10	14	7
10	g		15	11	16	8
11	A	Bar. Apo	Eccl.10.	Act.14	Eccl.11	Act.15.
12	b	Sol in Cā.	Ioh.17.18	Mar.21	Ioh.19	2.Cor.9
13	c	Rolf. elti.	20	13	21	10
14	d	Iulli.	22	14	23	11
15	e		24.25.	15	26.27.	12
16	f		28	16	29	13
17	g		30	Luke.1	31	Galat.1.
18	A		32	2	33	2
19	b	Nat. Ioh.	34	3	35	3
20	c	Edward.	36	4	37	4
21	d		38	5	39	5
22	e		40	6	41	6
23	f	Fast.	42	7	Prou.1	Ephe.1.
24	g	Ioh. Bapt.	Mala.4v	Mat.9	Mal.4.	Matt.14.
25	A		Prou.2.	Luk.3.	Pro.3.	Ephe.2.
26	b		4	9	5	3
27	c		6	10	7	4
28	d	Fast.	8	11	9	5
29	e	S. Peter	Eccl. 15	Act. 3.	Ecc.19	Acts.4.
30	f		Prou. 10.	Luk.19	Pro.11	Ephe.6.

Iuly hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson
1	g	Visit. Ma.	Prou. 12	Luk. 13	Prou. 13	Phil. 1.
2	A		14	14	15	2
3	b	Marria.	16	15	17	3
4	c		18	16	19	4
5	d		20	17	21	Coloss. 1.
6	e	Dogdays	22	18	23	2
7	f		24	19	25	3
8	g		26	20	27	4
9	A		28	21	29	1. Thes. 1.
10	b		31	22	Eccle. 1	2
11	c		Eccle. 2.	23	3	3
12	d	Sol in Leo	4	24	5	4
13	e		6	Ioh. 1.	7	5
14	f		8	2	9	2. Thes. 1.
15	g	Swithun.	10	3	11	2
16	A	Augustin.	12	4	Iere. 1.	3
17	b		Iere. 2.	5	3	1. Tim. 1
18	c		4	6	5	2. Ie.
19	d		6	7	7	4
20	e	Margaret	8	8	9	5
21	f		10	9	11	6
22	g	Magdal.	12	10	13	2. Tim. 1.
23	A		14	11	15	2
24	b	Pak.	16	12	17	3
25	c	Iam. Ap.	Eccl. 11.	13	Eccl. 12	4
26	d	Anne.	Iere. 18	14	Iere. 19	Titus 1.
27	e		20	15	21	2. Ie.
28	f		22	16	23	Phile. 1.
29	g		24	17	25	Hebr. 1.
30	A		26	18	27	2
31	b		28	19	29	3

¶ Auguſt hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Leſſon.	2. Leſſ.	1. Leſſ.	2. Leſſon
1	c	Lammas.	Iere.30.	Ioh.20	Iere.31	Heb.4.
2	d		32	21	33	5
3	e		34	Act. 1.	35	6
4	f		36	2	37	7
5	g		38	3	39	8
6	a	Transfig.	40	4	41	9
7	b	Name of Ieſ.	42	5	43	10
8	c		44	6	45.46	11
9	d		47	7	48	12
10	e	Laurence	49	8	50	13
11	f		51	9	52	Iames.1.
12	g	Sol in Vi.	Lamen.1.	10	Lam.2.	2
13	a		3	11	4	3
14	b	Septemb.	5	12	Eze.1.	4
15	c		Ezech.3.	13	6	5
16	d		7	14	13	1.Pet.1.
17	e		14	15	18	2
18	f		33	16	34	3
19	g		Dan.7.	17	Dan.8.	4
20	a		9	18	4	5
21	b		5	19	6	2.Pet.1.
22	c		7	20	8	2
23	d	Faſt.	9	21	10	3
24	e	Bart. A.	Ecc 25.	22	Ec.29.	1.Ioh.1.
25	f		Dan. 11.	23	Dan.12	2
26	g		(*)	24	14	3
27	a		Olee. 1.	25	Ol.2.3.	4
28	b	Auguſtin	4	26	5.6.	5
29	c	Behead.	7	27	8	1.3. Ioh.
30	d	of Iohn.	9	28	10	Iude.
31	e		11	Mat.1.	12	

(*) Note, that the 13. of Daniel, touching the Hiſtory of Suſanna, is to bee read vntill theſe words *And King Aſtyages, &c.*

September hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson.	2. Less.	1. Less.	2. Les.
1	f	Gyles.	Osee.13.	Mat.2.	Osee 14	Rom.2
2	g		Ioel.1.	3	Ioel.2.	3
3	A		3	4	Amos.1	4
4	b		Amos.2.	5	3	5
5	c	Dog daies	4	6	5	6
6	d	end.	6	7	7	7
7	e	Enui.bith.	8	8	9	8
8	f	Nat.of Ma.	Abdi.1.	9	Ionas.1	9
9	g		Iona.2.3.	10	4	10
10	A		Mich.1.	11	Mich.2.	12
11	b		3	12	4	13
12	c	*Sol in Lib.*	5	13	6	13
13	d		7	14	Nah. 1.	14
14	e	Holy croſſ.	Naum 2.	15	3	15
15	f	*Æquinoc.*	Abac.1.	16	Abac.2.	16
16	g	*Autumn.*	3	17	Soph.1.	1.Cor.
17	A	Lambert.	Soph.2.	18	3	2
18	b		Agge.1.	19	Agge.2	3
19	c		Zach.1.	20	Zac.2.3	4
20	d	Faſt.	4.5.	21	6	5
21	e	*S.Matthew*	Eccl 35.	22	Eccl 38	6
22	f		Zach.7.	23	Zach.8.	7
23	g		9	24	10	8
24	A		11	25	12	9
25	b		13	26	14	10
26	c	Cyprian.	Mala.1.	27	Mala.2.	11
27	d		3	28	4	12
28	e		Tobi.1.	Mat.1.	Tobi.2.	13.
29	f	*S.Michael.*	Eccl.39	2	Eccl.44	14.
30	g	Hierome.	Tob.3.	7	Tobi.4.	15

October hath xxxj. dayes

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Lesson*	2. *Less.*	1. *Lesson*	2 *Lesson*
1	A	Remige.	(*)	Mar. 4	Tobi.6.	1.Co.16
2	b		7	5	8	2.Cor.1
3	c		9	6	10	2
4	d		11	7	12	3
5	e		13	8	14	4
6	f	Faith.	Iudit.1.	9	Iudit.2.	5
7	g		3	10	4	6
8	A		5	11	6	7
9	b	Dennis.	7	12	8	8
10	c		9	13	10	9
11	d		11	14	12	10
12	e	*Sol in Æ.*	13	15	14	11.
13	f	Edward.	15	16	16	12
14	g		Wisd.1.	Lu. di.1	Wis.2.	13
15	A		3	di.1.	4	Galat.1
16	b	Nouem.	5	2	6	2
17	c	Etheldr.	7	3	8	3
18	d	*Luke Ew.*	Eccl.31.	4	Iob.1.	4
19	e		Wisd.5.	5	Wis.10	5
20	f		11	6	12	6
21	g		13	7	14	Ephe.1.
22	A		15	8	16	2
23	b		17	9	18	3
24	c		19	10	Eccl. 1.	4
25	d	Crispine.	Eccle.2.	11	3	5
26	e		4	12	5	6
27	f	Fast.	6	13	7	Phil.1.
28	g	*Simon &*	Ie.24.25	14	Iob 42	2
29	A	*Iude.*	Eccle.8.	15	Eccle.9	3
30	b		10	16	11	4
31	c	Fast.	12	17	12	Coloss.1

(*) Note that the 1. of Exodus is to be read the firſt of October at Morning prayer, vnto the words *Theſe be the names*, &c.

¶ Nouember hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson	2. Less.	1. Lesson	2. Less.
1	d	*All Saints*	Wisd. 3	He. 11. 12	Wisd. 5.	Apo. 19.
2	e		Eccl. 14	Luk. 18.	Eccl. 15.	Col. 2.
3	f		16	19	17	3
4	g		18	20	19	4
5	A		20	21	21	1. Th. 1.
6	b	Leonard.	22	22	23	2
7	c		24	23	25 (*)	3
8	d		27	24	28	4
9	e		29	Iohn 2.	30	5
10	f		31	2	32	2. The. 1
11	g	S. Martin.	33	3	34	2
12	A	*Sol. in Sag.*	35	4	36	3
13	b	Brice.	37	5	38	1. Tim. 1
14	c	Decēbris.	39	6	40	2. 3.
15	d	Machute.	41	7	42	4
16	e		43	8	44	5
17	f	Hugh bish.	45	9	(*)	6
18	g		47	10	48	2. Tim. 1
19	A		49	11	50	2
20	b	Edmund	51	12	Baruc. 1	3
21	c	king.	Baruc. 2.	13	3	4
22	d	Cicely.	4	14	5	Titus 1.
23	e	Clement.	6	15	Esai 1.	2. 3.
24	f		Esai 2.	16	3	Phile. 1
25	g	Katherine.	4	17	5	Heb. 1.
26	A		6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Fast.	12	21	13	5
30	e	*Andr. Ap.*	Pro. 10.	Acts 2.	Pron. 11	6

(*) The beginning of the 26. Chap. of Ecclus (*vnto*) *But when one is, &c.* must be read with the 25. chap.

(*) Note that the 46. Chapter of Ecclesiasticus is to be read vnto these words, *After this he told, &c.*

¶ December hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson	2. Less.	1. Lesson	1. Lesson
1	f		Esai 14.	Acts 2.	Esai 15.	Heb. 7.
2	g		16	3	17	8
3	A		18	4	19	9
4	b		20,21	5	22	10
5	c		23	6	24	11
6	d	Nicholas.	25	dim. 7.	26	12
7	e		27	dim. 7.	28	13
8	f	Concep.	29	8	30	Iam. 1.
9	g	Ma.	31	9	32	2
10	A		33	10	34	3
11	b		35	11	36	4
12	c	Sol in Cap	37	12	38	5
13	d	Lucie.	39	13	40	1. Pet. 1
14	e	Ianuarii.	41	14	42	2
15	f		43	15	44	3
16	g	O sapien	45	16	46	4
17	A	tia.	47	17	48	5
18	b		49	18	50	2. Pet. 1
19	c		51	19	52	2
20	d	Fast.	53	20	54	3
21	e	Pho. Sepo.	Pro. 23.	21	Pro. 24	1. Ioh. 1.
22	f		Esai 55	22	Esai 56.	2
23	g		57	23	58	3
24	A	Fast.	59	24	60	4
25	b	Christmas.	Esai 9.	Luke 2.	Esai 7.	Tit. 3.
26	c	S. Stephen.	Pro. 18.	Act. 6. 7	Eccle. 4	Acts 7.
27	d	S. Iohn.	Eccl. 5	Apoc. 1	Eccle. 6	Apo. 22
28	e	Innocent	Ier. 31.	Act. 25.	Wisd. 1	1. Ioh. 3.
29	f		Esai 62.	26	Esai 62	1. Iohn.
30	g		63	27	64	1. Iohn.
31	A	Siluestre	65	28	66	Iude.

THE ORDER OF THE Pſalmes to be ſaid at Morning and Euening Prayer

Morning prayer.	Euening prayer.
1 1.2.3.4.5.	6.7.8.
2 9.10.11.	12.13.14.
3 15.16.17.	18.
4 19.20.21.	23.24.
5 25.26.	27.28.29.
6 30.31.	32.33.34.
7 35.36.	37.
8 38.39.40.	41.42.43.
9 44.45.46.	47.48.49.
10 50.51.52.	53.54.55.
11 56.57.58.	59.60.61.
12 62.63.64.	65.66.67.
13 68.	69.70.
14 71.72.	73.74.
15 75.76.77.	78.
16 79.80.81.	82.83.84.85.
17 86.87.88.	89.
18 90.91.92.	93.94.
19 95.96.97.	98.99.100.101.
20 102.103.	104.
21 105.	106.
22 107.	108.109.
23 110.111.112.113.	114.115.
24 116.117.118.	119. Inde 4.
25 Inde 5.	Inde 4.
26 Inde 5. 6.14.115.	Inde 4. 6.130.131.
27 120.121.122.123.	124.127.128.129.
28 125.126.134.	130.131.132.
29 135.136.141.	137.138.
30 142.143.146.	147.148.149.150.

PROPER LESSONS TO BE read for the first Lesson, both at Morning and Evening prayer, on the Sundayes throughout the yeer, and for some also the second Lessons.

¶ Sundayes of Advent.	¶ Morning.	¶ Evening.
The firſt	Iſai.	Iſai ii.
ii.	v.	xxxiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
¶ Sundayes after the firſt.		
The firſt.	Iſai xxxvii.	Iſai xxxviii.
ii.	xli.	xlii.
¶ Sundayes after the Epiphanie.		
The firſt	Iſai xliii.	Iſai xlvi.
ii.	ii.	iii.
iii.	iv.	vi.
iiii.	lvii.	lviii.
v.	lix.	lxiii.
¶ Septuageſima.	Geneſis i.	Geneſis ii.
¶ Sexageſima.	Geneſis iii.	vi.
¶ Quinquageſi.	Geneſis ix.	xii.
¶ Lent.		
Firſt Sunday.	Geneſis xiii.	Geneſis xxii.
ii.	xxvii.	xxxiii.
iii.	xxxix.	xlii.
iiii.	Geneſis xliii.	Geneſis xlv.
v.	Exod. iii.	Exod. v.
vi.	iv.	x.
¶ Eaſter day.		
i. Lesſon.	Exod. xii.	Exod. xiii.
ii. Leſſon.	Rom. vi.	Acts i.

¶ Sundaye

¶ Sundayes after Easter.

	¶ Mattens.	¶ Euensong.
The first.	Numb. xvi.	Num. xxii.
ii.	xxiii.	xxv.
iii.	Deut. iiii.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
¶ Sunday after ascension day.	Deut. xii.	Deut. xiii.
¶ Whitsunday.		
i. Lesson.	Deut. xvi.	Wisdome i.
ii. Lesson.	Actes x. Then Peter opened his mouth, &c.	Act. xix. It fortuned, &c. vnto, After these, &c.
¶ Trinitie Sunday.		
i. Lesson.	Genesis xviii.	Iosuah i.
ii. Lesson.	Matth. iii.	

¶ Sundayes after Trinity

	¶ Mattens.	¶ Euensong.
First Sunday.	Iosuah x.	Iosuah xxiii.
ii.	Iudicum iiii.	Iudicum v.
iii.	i. Sam. ii.	i. Sam. iii.
iiii.	i. Sam. xii.	i. Sam. xiii.
v.	xv.	xvi.
vi.	ii. Sam. xii.	ii. Sam. xxi.
vii.	xxii.	xxiii.
viii.	ii. King xii.	ii. Kings xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	i. King. v.	i. Kings ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Ieremie v.	Ieremie xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech. ii.	Ezech. xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii.
xix.	Daniel iii.	Daniel vi.
xx.	Ioel ii.	Mich. vi.
xxi.	Abac ii.	Prouerb. i.

xxii.	Prouerbes ii.	Prouerbs iii.
xxiii.	xi.	xiii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ Lessons proper for holy dayes.

	¶ Matteins.	¶ Euensong.
S. Andrew.	Prouerbes xx. xxiii.	Prouerbes xxi. xxiii.
¶ S. Thomas Apost.		
¶ Natiuitie of Christ.		
i. Lesson.	Esai ix.	Esai vii. God spake once again to Ahaz.
ii. Lesson.	Luke ii. *vnto* And vnto men good will.	Titus iii. The kindnesse and loue, &c.
¶ S. Steuen.		
i. Lesson.	Prouerbs xxviii.	
ii. Lesson.	Actes vi and vii. Steuen full of faith, &c. *vnto* And when fortie yeres &c.	Eccles. iiii. Acts vii. When forty yeres were &c. *vnto* Steuen full of the holy Ghost, &c.
¶ S. Iohn.		
i. Lesson.	Eccle. v.	
ii. Lesson.	Apoca. i.	Eccles. vi. Apoca. xxii.
¶ Innocents day.	Iere xxxi *vnto* Moreouer I heard Ephraim	Wisd. i.
¶ Circumcision.		
i. Lesson.	Genesis xvii.	Deu. x. And now Israel, &c.
ii. Lesson.	Rom. ii.	Colos. ii.
Epiphanie.		
i. Lesson.	Esai xl.	Esai xlix.
ii. Lesson.	Luke iii. *vnto* So that he was supposed to be &c	Iohn ii. *vnto* After he went to Caperna-um.

	℣ Matens.	℣ Euensong.
℄ Conuersion of S. Paul.		
i. Lesson.	Wisdome v.	Wisdome vi.
ii. Lesson.	Acts xxii. vnto They heard him.	Acts xxvi.
℄ Purification of Marie.	Wisdome ix.	Wisdome xii.
℄ S. Matthias.	Wisdom xix.	Eccle. i.
℄ Annunciatn. of Marie.	Ecclesiastes ii.	Eccle. iii.
℣ Wednesday before Easter.	Osee xiii.	Osee xiii.
℄ Thursday before Easter.	Daniel ix.	Ierem. xxxi.
℄ Good Friday.	Genesis xxii.	Esai liii.
℄ Easter euen.	Zacharie ix.	Exodus xiii.
℣ Munday in Easter weeke.		
i. Lesson.	Exodus xvi.	Exodus xvii.
ii. Lesson.	Matth. xxviii.	Actes iii.
℣ Tuesday in Easter weeke.		
i. Lesson.	Exodus xx.	Exod. xxxii.
ii. Lesson.	Luk. xxiiii. vnto And behold two of them.	i. Cor. xv.
℄ S. Marke.	Eccle. iiii.	Eccle. v.
℣ Philip and Iacob.	Eccle. vii.	Eccle. ix.
℣ Ascention day	Deuter. x.	ii. King. ii.
℄ Munday in Whitsunweeke. i. Lesson.	Gene. xi. vnto These are the generations of Sem.	Num xi. Gather vnto me, &c. vnto Moses and the &c.
ii. Lesson.	i. Cor. xii.	
℣ Tuesday in Whitsunweeke.	i. Sam. xix. Dauid came to Samuel.	Deut. xxx. Eccle. xii.

Proper Lessons.

	¶ Matteus.	¶ Euensong.
¶ S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Actes xiiii.	Acts xv. vnto After certain dales.
¶ S. John Baptist.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Matth. xiii.	Matth. xiiii. vnto When Iesus, &c.
¶ S. Peter.		
i. Lesson.	Eccle. xv.	Eccle. xix.
ii. Lesson.	Actes iii.	Actes iiii.
¶ S. James.	Eccle. xxi.	Eccle. xxiii.
¶ S. Bartholom.	xxv.	xxix.
¶ S. Matthew.	xxxv.	xxxviii.
¶ S. Michael.	xxxix.	xliii.
¶ S. Luke.	ii.	Iob i.
¶ Simon and Iude.		
i. Lesson.	Iob xxiiii. xxv.	Iob xiii.
¶ All Saints.		
i. Lesson.	Wisdom iii. vnto, Blessed is rather the &c.	Wisdom v. vnto, His ieoulsie also,
ii. Lesson.	Heb xi. xii. Saints by faith vnto, If ye endure, &c.	Apoc xix. vnto And I saw an Angel stand

¶ Proper Psalmes on certaine dayes.

	¶ Matteus.	¶ Euensong.
Christmas day.	Psalmes xix.	Psal lxxxix.
	xlv.	cx.
	lxxxv.	cxxxii.
Easter day.	ii.	cxiii.
	lvii.	cxiiii.
	cxi.	cxviii.
Ascension day.	viii.	xxiiii.
	xv.	lxviii.
	xvi.	cviii.
Whitsunday.	xiv.	ciiii.
	xlvii.	cxlv

The

The Table and Kalender expressing the [illegible] Psalmes, and Lessons to be said at Morning and Evening prayer throughout the yere, except certaine proper feasts, as in the rules following more plainely appeare.

¶ The order how the Psalter, is appointed to be read.

THe Psalter shall be read through once every moneth. And because that some Moneths be longer then some other be, it is thought good to make them even by this meanes. To every moneth shall be appointed, as concerning this purpose, fift thirtie dayes.

And because Ianuary and March haue one day aboue the said number: and Februarie which is placed betweene them both, hath onely xxviii. dayes. February shall borrow of either of the Moneths of Ianuary and March one day: and so the Psalters which shalbe read in February, must begin at the last day of Ianuary, and end the first day of March.

And whereas May, Iuly, August, October and December haue xxxi. dayes apiece: it is ordered that the Psalmes shall bee read the last day of the said moneths, which were read the day before, so that the Psalter may beginne againe the first day of the next moneth ensuing.

Now to know what Psalms shalbe read every day, looke in the Kalender the number that is appointed for the Psalmes, & then find the same number in the Table placed at the end of the Kalender for that purpose: & vpon that number shal you see what Psalms shall be said at Morning and Euening prayer.

And where the Cxix. Psalme is diuided into xxii. portions, and is ouerlong to be read at one time: it is so ordered, that at one time shall not be read aboue foure or fiue of the said portions, as you shall perceiue to be noted in the said Table.

And here is also to be noted, that in the said Table and in all other places of the Service, where any Psalmes are appointed, the number is expressed after the great English Bible, which seems to be Psalmes,

unto the Cxlviii. Psalme, following [illegible] the Hebrewes, doeth vary in [illegible] mon Latine translation.

These to be obserued for Holy dayes, and none other.

THat is to say, All Sundayes in the yere. The dayes of the Feasts of the Circumcision of our Lord Iesus Christ. Of the Epiphany. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Marke the Euangelist. Of S. Philip and Iacob the Apostles. Of the Ascension of our Lord Iesus Christ. Of the Natiuitie of S. Iohn Baptist. Of S. Peter the Apostle. Of S. Ismes the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Euangelist. Of S. Simon and Iude the Apostles. Of all Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Natiuitie of our Lord. Of S. Steuen the Martyr. Of S. Iohn the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke. Munday and Tuesday in Whitsun weeke.

A rule to know when the Terme beginneth and endeth.

EIght dayes before any Terme begin,
the Exchequer is open, you may go but
Trinitie Terme onely excepe,
which is but foure dayes before open heyn.

HIllarie Terme beginneth the xxiij. day of Ianuarie (if it be not Sunday: if it be Sunday, then the next day after) and endeth the xij. of February.

EAster Terme beginneth xvij. dayes after Easter day, and endeth foure dales after the Ascension day.

TRinitie Terme beginneth the next day after *Corpus Christi* day, and endeth the Wednesday fortnight after.

MIchaelmas Terme beginneth the ix. day of October, if it be not Sunday, and endeth the xxvij. of November.

THE

THE PREFACE.

THere was neuer any thing by the wit of man so well deuised, or so sure established, which in continuance of time hath not beene corrupted, as (among other things) it may plainely appeare by the Common prayers in the Church, commonly called Diuine seruice. The first originall and ground whereof, if a man would search out by the ancient Fathers, he shall find that the same was not ordeined, but of a good purpose, and for a great aduancement of godlinesse. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read ouer once euery yeere, intending thereby that the Clergie, and specially such as were Ministers of the Congregation, should by often reading and meditation of Gods word, be stirred vp to godlinesse themselues, and bee more able to exhort others by wholesome doctrine, and to conuince them that were aduersaries to the truth. And further, that the people, by dayly hearing of holy Scripture read in the Church, should continually profite more and more in the knowledge of God, and be the more inflamed with the loue of his true Religion. But these many yeeres passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in vncertain stories, legends, responds, verses, vaine repetitions, commemorations, and synodals, that commonly when any book of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort the booke of Esay was begun in Aduent, & the booke of Genesis in Septuagesima: but they were onely begun, and neuer read, thorow. After a like sort were other

booke

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bookes

bookes of holy Scripture vsed. And moreouer, whereas S. Paul would haue such language spoken to the people in the Church, as they might vnderstand, and haue profite by hearing the same: the Seruice in this Church of England (these many yeres) hath beene read in Latine to the people, which they vnderstood nothing that they haue heard with their eares onely, and their heart, spirit and minde haue not beene edified thereby.

And furthermore, notwithstanding that the ancient Fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a *Nocturne*: now of late time a few of the haue been daily said, and often repeated, and the rest vtterly omitted.

Moreouer, the number and hardnesse of the rules called the Pye, & the manifold changings of the Seruice, was the cause, that to turne the booke only, was so hard and intricate a matter, that many times there was more businesse to finde out what should be reade, then to read it when it was found out. These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstood, wherein (so much as may be) the reading of holy Scriptures is so set foorth, that all things shalbe done in order, without breaking one piece thereof from another. For this cause be cut out Anthemes, Respondes, Inuitatories, and such like things as did breake the continual course of the reading of the Scripture. Yet, because there is no remedie, but that of necessitie there must bee some rules, therefore certaine rules are here set foorth, which as they bee few in number, so they be plaine and easie to bee vnderstood. So that here you haue an order for prayer, as touching the reading of holy Scripture, much agreeable to the mind & purpose of the old Fathers, and a great deale more profitable & commodious, then that which of late was vsed. It is more profitable, because here are left out many things, whereof some bee vntrue, some vncertaine, some vaine & superstitious, and is ordeined nothing to bee read, but the

the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language & order, as is most ease & plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainenesse of the order, and for that the rules be few and easie. Furthermore by this order the Curates shall need none other bookes for their publike seruice, but this booke and the Bible: by the meanes whereof people shal not be at so great charges for bookes, as in times past they haue bene. And where heretofore there hath bene great diuersitie in saying and singing in Churches within this Realme, some following Salisbury vse, some Hereford vse, some the vse of Bangor, some of Yorke, & some of Lincolne: now from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way more painefull, because that al things must be read vpon the booke, whereas before by the reason of so often repetition, they could say many things by hart: if those men will weigh their labour with the profit and knowledge which daily they shall obtaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profite that shall ensue thereof.

And for asmuch as nothing can almost be so plainly set forth, but doubts may arise in the vse and practise of the same (to appease al such diuersities, if any arise) and for the resolution of all doubts concerning the manner how to vnderstand, do, and execute the things contained in this booke, the parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shal take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this booke. And if the Bishop of the Diocese be in any doubt, then he may send for the resolution thereof vnto the Archbishop. Though it be appointed in the aforewritten Preface, that all things shalbe read and sung in the Church in the English tongue, to the ende that the Congregation may be thereby edified: yet it is not

meant

meant, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues doe vnderstand.

And all Priests and Deacons shalbe bound to say dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of Diuinitie, or some other vrgent cause. And the Curate y ministreth in euery Parish Church or Chappel, being at home, and not being otherwise reasonably letted, shall say the same in y Parish Church or Chappell where he ministreth, and shall toll a Bell thereto, a conuenient time before he begin, that such as be disposed, may come to heare Gods word, and to pray with him.

¶ AN

AN ORDER FOR MORNING and Euening prayer daily throughout the yeere.

AT what time soeuer a sinner doth repent him of his sin from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord. *Ezek.*18.

I doe know mine owne wickednesse, and my sinne is alway against mee. *Psal.* 51.

Turne thy face away from our sinnes (O Lord) & blot out all our offences. *Psal.* 51.

A sorrowfull spirit is a sacrifice to God, despise not (O Lord) humble and contrite hearts. *Psal.*51.

Rent your hearts and not your garments, and turne to the Lord your God, because he is gentle & pitifull, he is patient and of much mercy, and such one as is sorry for your afflictions. *Ioel* 2.

Father (O Lord God) belongeth mercy and forgiuenes, for we haue gone away from thee, & haue not hearkened to thy voyce, whereby we might walke in thy Lawes which thou hast appointed for vs. *Dan.*9.

Correct vs, O Lord, and yet in thy iudgement, not in thy fury, lest wee should bee consumed and brought to nothing. *Ieremie*, 10.

Amend your liues: for the kingdome of God is at hand. *Matth.* 3.

I will goe to my Father, and say vnto him, Father I haue sinned against heauen and against thee, I am no more worthy to be called thy sonne. *Luke*, 15.

Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight. *Psal.*143.

If we say that wee haue no sinne, we deceiue our selues: and there is no truth in vs. 1. *Iohn* 1.

Dearly beloued brethren the Scripture moueth vs in sundry places to acknowledge & confesse our manifold sinnes and wickednes, & that we should not dissemble nor cloak them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to this end, that we may obtain forgiuenesse of the same

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If wee say that wee haue no sinne, we deceiue our selues: and there is no trueth in vs. 1. *Iohn* 1.

DEarly beloued brethren the Scripture moueth vs in sundry places to acknowledge & confesse our manifold sins and wickednes, & that we should not dissemble nor cloak them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end y we may obtain forgiuenesse of the same

by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to doe when we assemble and meet together, to render thankes for the great benefits that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voyce vnto the throne of the heauenly grace, saying after me.

¶ *A generall confession to be said of the whole congregation after the Minister, kneeling.*

ALmighty and most mercifull Father, we haue erred & strayed from thy waies like lost sheepe, we haue followed too much the deuices and desires of our owne hearts: we haue offended against thy holy lawes, we haue left vndone those things which we ought to haue done, and we haue done those things which we ought not to haue done, and there is no health in vs but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them O God, which confesse their faults, restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesus our Lord: and graunt O most mercifull Father for his sake, that we may hereafter liue a godly, righteous and sober life, to the glory of thy holy Name. Amen.

¶ *The absolution or remission of sinnes to be pronounced by the Minister alone.*

ALmighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednesse and liue: and hath giuen power and commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: he pardoneth and absolueth all those which truly repent, and vnfainedly beleeue his holy Gospel. Wherefore we beseech him to graunt vs true repentance, and his holy spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eter-

ioy, through Iesus Christ our Lord. Amen.

¶ *Then shall the Minister begin the Lords prayer with a lowde voice.*

OVr Father which art in heauen, Hollowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

¶ *Then like wiſe he ſhall ſay.*

O Lord open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God make ſpeed to ſaue vs.

Anſw. O Lord make haſte to helpe vs.

Prieſt. Glory be to the Father, and to the Sonne, &c.

Anſw. As it was in the beginning, &c.

Praiſe ye the Lord.

¶ *Then ſhall be ſaid or ſung this Pſalme following.*

O Come let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhew our ſelues glad in him with Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hands are all the corners of the earth: and the ſtrength of the hilles is his alſo.

The Sea is his, and hee made it: and his hands prepared the dry land.

O come, let vs worſhip and fall downe: and kneele before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheepe of his hands.

To day if ye will heare his voice, harden not your hartes: as in the prouocation, and as in the day of temptation in the wildernes.

When your fathers tempted mee: proued mee, and ſaw my workes.

Fourty yeeres long was I grieued with this generation, and ſaid: It is a people that doe erre in their hartes, for they haue not knowen my wayes.

Vnto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Prieſt. Glory be to the Father, and to the, &c.

Anſw. As it was in the beginning, is now, &c.

¶ *After the first Lesson shall follow* Te Deum laudamus *in English daily throughout the yere.*

WE praise thee (O God,) we knowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud: the heauens, and all the powers therein.

To thee Cherubin & Seraphin continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heauen and earth are full of the Maiestie: of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble armie of martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite Maiestie.

Thy honourable, true: and only Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.

When thou haddest ouercome the sharpnesse of death: thou didst open the kingdome of heauen to all beleeuers.

Thou sittest on the right hand of God: in the glory of the Father.

We beleeue that thou shalt come to be our Iudge.

We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy Name: euer world without ende.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercie lighten vpon vs: as our trust is in thee.

O Lord

O Lord in thee haue I trusted: let me neuer be confounded.

℣ Or this Canticle. *Benedicite omnia opera, &c.*

O All ye workes of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Angels of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye heauens, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye powers of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Sunne and Moone bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Stars of heauen, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſhowres and dew, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye windes of God, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye fire and heate, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Winter and Summer, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye dewes and froſts, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye froſt and cold, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye yce and ſnow, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye light and darkneſſe, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye lightenings and clouds, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hils, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye welis, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſeas and floods, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye whales & all that moue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O all ye fowles of the ayre, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O all ye beaſts & cattell, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O Iſrael bleſſe the Lord: praiſe him and magnifie him for ever.

O ye Prieſts of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſeruants of the Lord: bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for ever.

Glory be to the Father, &c. As it was, &c.

¶ *And after the ſecond Leſſon ſhalbe ſung or ſaid,* Benedictus *in Engliſh, as followeth.*

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed vp a mighty ſaluation for vs: in the houſe of his ſeruant Dauid.

As he ſpake by the mouth of his holy Prophets: which haue beene ſince the world began.

That we ſhould be ſaued from our enemies: and from the hands of all that hate vs.

To performe the mercy promiſed to our forefathers: and to remember his holy Couenant.

To performe the oath which he ſware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him all the dayes of our life.

And thou child ſhalt be called the Prophet of the Higheſt:

Highest: for thou shalt go before the face of the Lord to prepare his wayes.

To give knowledge of salvation unto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day-spring from an high hath visited us.

To give light to them that sit in darkenesse, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c. As it was in the, &c.

℣ Or this 100. Psalme, *Jubilate Deo.*

O be joyfull in the Lord, all ye lands: serve the Lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lord he is God, it is he that hath made us, and not we our selves: we are his people, and the sheepe of his pasture.

O goe your way into his gates with thanksgiving, and into his gates with praise: be thankefull unto him, and speake good of his Name.

For the Lord is gracious, his mercy is everlasting, & his truth endureth from generation to generation.

Glory be to the Father, &c. As it was in the, &c.

℣ *Then shall be said the Creed by the Minister and the people, standing.*

I Believe in God the Father Almighty, maker of heaven and earth: and in Iesus Christ his only Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgine Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose againe from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence shall he come to iudge the quicke and the dead. I believe in the holy Ghost, the holy Catholike Church, the communion of Saints, the forgivenesse of sinnes, the resurrection of the body, and the Life everlasting. Amen.

℣ *And after this, these prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice.*

The Lord be with you.

Answ. And with thy Spirit.

Minist. ℣ Let us pray.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ *Then the Minister, Clerkes and people shall say the Lords prayer in English with a loud voice.*

Our Father which art in heauen, &c.

¶ *Then the Minister standing vp, shall say.*

O Lord shew thy mercy vpon vs.
Answ. And grant vs thy saluation.
Minist. O Lord saue the King.
Answ. And mercifully heare vs when we call vpon thee.
Minist. Endue thy Ministers with righteousnesse.
Answ. And make thy chosen people ioyfull.
Minist. O Lord saue thy people.
Answ. And blesse thine inheritance.
Minist. Giue peace in our time, O Lord.
Answ. Because there is none other that fighteth for vs, but only thou, O God.
Minist. O God, make cleane our hearts within vs.
Answ. And take not thine holy Spirit from vs.

¶ *Then shall follow three Collects. The first of the day, which shalbe the same that is appointed at the Communion. The second for peace. The third for grace to liue well. And the two last Collects shall neuer alter, but daily be said at Morning prayer, throughout the whole yeere, as followeth.*

The second Collect for peace.

O God which art Author of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defend vs thy humble seruants, in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord, Amen.

The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to the beginning of this day: defend vs in ỹ same with thy mighty power, and grant that this day we fall into no sinne neither runne into any kinde of danger, but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord, Amen.

¶ AN

AN ORDER FOR EVENING prayer throughout the yeere.

The Minister shall say.

Vt Father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lippes.

Answere.

And our mouth shall shew forth thy thy praise.

Minister. O God make speed to saue vs.

Answer. O Lord make haste to helpe vs.

Minister. Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *The the Psalmes in order as they be appointed, &c.*

Then a Lesson of the olde Testament, &c.

After that, Magnificat *in English, as followeth.*

MY soule doth magnifie the Lord: and my spirit hath reioyced in God my Sauiour.

For he hath regarded the lowlinesse of his handmaiden.

For behold from henceforth all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throwout all generations.

He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

Hee hath put downe the mighty from their seat, and hath exalted the humble and meeke.

He hath filled the hungry with good things, and the rich he hath sent empty away.

Hee remembring his mercy hath holpen his seruant Israel: as he promised to our forefathers, Abraham and his seed for euer.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or the 98. Psalme.

O Sing vnto the Lord a new song: for hee hath done marueilous things.

With

With his owne right hand, and with his holy arme hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and truth towards the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord: all ye lands, sing, reioyce, and giue thankes.

Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgiuing.

With trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnes shall he iudge the world: and the people with equity.

Glory be to the Father, &c. As it was in the, &c.

Then a Lesson of the new Testament. And after that, Nunc dimittis, *in English as followeth.*

LOrd, now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene thy saluation.

Which thou hast prepared before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, &c. As it was in the, &c.

Or this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowne vpon earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our owne God shall giue vs his blessing. God shall bless vs: and all the ends of the world shall feare him.

Glory be to the Father, &c. As it was in the, &c.

Then shall follow the Creed, with other prayers as is before appointed at Morning Prayer after Benedictus, and with three Collects, The first, of the day.

The second Collect at Euening prayer.

O God from whom all holy desires, all good counsels, and all iust workes doe proceed, giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Sauiour. Amen.

The third Collect for ayde against all perils.

Lighten our darkenes, we beseech thee, (O Lord) and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy only Sonne our Sauiour Iesus Christ. Amen.

In the feasts of Christmas, the Epiphanie, S Matthias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, and Trinitie Sunday shall be sung or said this confession after Benedictus.

WHosoeuer will be saued: before all things, it is necessary that he hold the Catholike faith. Which faith except euery one do keep holy & vndefiled: without doubt he shall perish euerlastingly. And the Catholike faith is this: that we worship one God in Trinitie, and Trinitie in Vnitie.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the Maiestie eternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The

Quicunque vult.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals but one eternall.

As also there be not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty, and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity to acknowledge every person by himselfe to be God and Lord.

So are we forbidden by the Catholike Religion to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created but begotten.

The holy Ghost is of the Father, & of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, nor three Sonnes, one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other: none is greater or lesse than other.

But the whole three persons be coeternall together, and coequall.

So that in all things, as is aforesaid: the Unity in Trinity, & the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confesse that

that our Lord Iesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worldes: and man of the substance of his mother, borne in the world.

Perfect God & perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh, but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnity of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffred for our saluation, descended into hell, rose againe the third day from the dead.

He ascended into heauen, and sitteth on the right hand of the Father, God Almighty, from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the, &c. As it was, &c.

¶ Here followeth the Letany, to bee vsed vpon Sundayes, Wednesdayes, Fridayes, *and at other times when it shall be commanded by the Ordinary.*

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne, redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer, &c.

O God the holy Ghost, proceeding from the Father and the Son, haue mercy vpon vs miserable sinners.

O God

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinitie, three persons and one God haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinity, &c.

Remember not Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory and hypocrisie, from enuy, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sin, & from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell, and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracy, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mystery of thy holy Incarnation, by thy holy natiuitie and circumcision, by thy baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agony and bloody sweate, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, & in the day of iudgment.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule & gouerne thy holy Church vniuersally in the right way.

We

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse, and holinesse of life, thy seruant CHARLES, our most gracious King and Gouernour.

We beseech thee, &c.

That it may please thee to rule his heart in thy faith, feare and loue, and that he may euermore haue affiance in thee, & euer seeke thy honour and glory.

We beseech thee, &c.

That it may please thee to be his defender & keeper, giuing him the victorie ouer all his enemies.

We beseech thee, &c.

That it may please thee to blesse and preserue our gracious Queene *Mary*, *Fredericke* the Prince Elector Palatine, and the Lady *Elizabeth* his wife, and their royall issue.

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastours and Ministers of the Church, with true knowledge and vnderstanding of thy word, & that both by their preaching and liuing they may set it foorth, and shew it accordingly.

We beseech thee, &c.

That it may please thee to endue the Lords of the Counsell, and all the Nobility, with grace, wisedome, and vnderstanding.

We beseech thee, &c.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine trueth.

We beseech thee, &c.

That it may please thee to blesse and keepe all thy people.

We beseech thee, &c.

That it may please thee to giue to all nations vnitie, peace and concord.

We beseech thee, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beseech thee, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the Spirit.

We

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bring into the way of trueth, all ſuch as haue erred and are deceiued.

We beſeech thee, &c.

That it may pleaſe thee to ſtrengthen ſuch as doe ſtand, and to comfort and helpe the weake hearted, and to raiſe vp them that fall, and finally to beat downe Satan vnder our feet.

We beſeech thee, &c.

That it may pleaſe thee to ſuccour, help and comfort all that be in danger, neceſsitie and tribulation.

We beſeech thee, &c.

That it may pleaſe thee to preſerue all that trauell by land or by water, all women labouring with childe, all ſicke perſons and young children, and to ſhew thy pitie vpon all priſoners and captiues.

We beſeech thee, &c.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee, &c.

That it may pleaſe thee to haue mercy vpon all men

We beſeech thee, &c.

That it may pleaſe thee to forgiue our enemies, perſecuters and ſlanderers, and to turne their hearts.

We beſeech thee, &c.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time we may enioy them.

We beſeech thee, &c.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſins, negligences & ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beſeech thee, &c.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that taketh away the ſinnes of the world.

Grant vs thy peace.

O Lambe of God, that taketh away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt

The Letany.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs,

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not, &c. But deliuer, &c.

The Versicle.

O Lord deale not with vs after our sinnes.

Answ. Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that despiselt not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers, that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs: and graciously heare vs. that those euils which the craft and subtiltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God, we haue heard with our eares, & our fathers haue declared vnto vs thy noble works that thou didest in their dayes, and in the old time before them.

O Lord, arise, helpe vs, and deliuer vs for thy honour.

Glory be to the Father, &c. As it was, &c.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid, haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs, O Lord Christ.

The Versicle.

O Lord, let thy mercy be shewed vpon vs.

Answ. As we do put our trust in thee.

¶ Let

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names sake, turne from vs all those euills, that we most righteously haue deserued, and grant, that in all our troubles wee may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and pureneſſe of liuing, to thy honour and glory, through our only Mediator & Aduocate Iesus Christ our Lord, Amen.

¶ *A prayer for the Kinges Maieſtie.*

O Lord our heauenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of Princes, which doest from thy throne behold all the dwellers vpon earth, most heartily beseech thee, with thy fauour to behold our most gracious Soueraigne Lord King *Charles*, and so replenish him with the grace of thy holy Spirit, that hee may alway encline to thy will, and walke in thy way: endue him plentifully with heauenly gifts, grant him in health and wealth long to liue, strengthen him that hee may vanquish and ouercome all his enemies, and finally after this life, he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord, Amen.

¶ *A prayer for the Queene, Prince Prederike, the Lady Elizabeth his wife, and their children.*

ALmighty God, which hast promised to be a Father of thine Elect and of their seed: we humbly beseech thee to blesse our gracious Queene *Marie*, *Frederike* the Prince Elector Palatine, the Lady *Elizabeth* his wife, with their Princely issue: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord, Amen.

ALmighty and euerliuing God, which onely workest great maruelles, send downe vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: grant this (O Lord) for the honour of our Aduocate and Mediatour Iesus Christ, Amen.

¶ *A prayer of Chrysostome.*

ALmighty God, which hast given vs grace at this time with one accord, to make our common supplications vnto thee, & dost promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may best serue for them, granting vs in this world knowledge of thy truth, and in the world to come, life euerlasting. Amen.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

¶ *For raine, if the time require.*

O God heauenly Father, which by thy Son Iesus Christ, hast promised to all them that seeke thy kingdome and the righteousnesse thereof, all things needfull to their bodily sustenance: send vs, we beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ *For faire weather.*

O Lord God, which for the sin of man didst once drowne all the world except eight persons, and afterward of thy great mercy didst promise neuer to destroy it so againe: We humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ *In the time of warre and tumult.*

O God heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold, we beseech thee, the afflictions of thy people, and grant that the famine and dearth (which we doe now most iustly suffer for our iniquities) may through thy goodnesse be mercifully turned into cheapenesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In

℣ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names sake, turne from vs all those evils, that we most righteously haue deserued, and grant, that in all our troubles wee may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and puritie of liuing, to thy honour and glory, through our only Mediator & Aduocate Iesus Christ our Lord, Amen.

℣ *A prayer for the Kings Maiestie.*

O Lord our heauenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of Princes, which dost from thy throne behold all the dwellers vpon earth, most heartily we beseech thee, with thy fauour to behold our most gracious Soueraigne Lord, King *Charles*, and so replenish him with the grace of thy holy Spirit, that hee may alway endeuor to thy will, and walke in thy way: endue him plentifully with heauenly gifts, grant him in health and wealth long to liue, strengthen him that hee may vanquish and ouercome all his enemies, and finally after this life, he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord, Amen.

℣ *A prayer for the Queene, Prince Frederick, the Lady Elizabeth his wife, and their Children.*

ALmighty God, which hast promised to be a Father of thine Elect and of their seed: we humbly beseech thee to blesse our gracious Queene *Mary*, *Frederick* the Prince Elector Palatine, the Lady *Elizabeth* his wife, with their Princely issue: conduct them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all temporall, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord, Amen.

ALmighty and euerliuing God, which onely worketh great marueiles, send downe vpon our Bishops and Curates, and all congregations committed to their charge, the heauenly gifts of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: grant this (O Lord) for the honour of our Aduocate and Mediatour Iesus Christ, Amen.

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¶ A prayer of Chrysostome.

All mighty God, which hast given vs grace at this time with one accord, to make our common supplications vnto thee, & doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may bee most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come, life euerlasting. Amen.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore, Amen.

¶ For raine if the time require.

O God heauenly Father, which by thy Son Iesus Christ, hast promised to al them that seeke thy kingdome and the righteousnesse thereof, all things necessary to their bodily sustenance: send vs, we beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord, Amen.

¶ For faire weather.

O Lord God, which for the sin of man didst once drowne all the world except eight persons, and after yard of thy great mercy didst promise euer to destroy it so againe: We humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of rain and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord, Amen.

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the rame doth fall, the earth is fruitfull, beasts increase, and tilles doe multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we doe now most iustly suffer for our iniquities) may through thy goodnesse be mercifully turned into cheapenesse and plenties for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In

¶ In the time of warre.

OAlmighty God, King of all kings, & gouernor of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truly repent: Saue and deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that we being armed with thy defence, may be preserued euermore from all perils, to glorifie thee, which art the only giuer of all victory, through the merits of thy only Sonne Iesus Christ our Lord. Amen.

¶ In the time of any common plague or sickenesse.

ALmighty God, which in thy wrath, in the time of King Dauid, didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy, didst saue the rest: haue pitie vpon vs miserable sinners, that now are visited with great sickenesse and mortalitie, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Iesus Christ our Lord, Amen.

OGod, whose nature and property is euer to haue mercy and to forgiue, receiue our humble petitions: and though we be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christ his sake, our onely Mediatour and Aduocate, Amen.

¶ A thanksgiuing for raine.

OGod our heauenly Father, who by thy gracious prouidence dost cause the former and the latter raine to descend vpon the earth, that it may bring forth fruit for the vse of man: we giue thee humble thanks, that it hath pleased thee in our greatest necessitie, to send vs at the last a ioyfull raine vpon thine inheritance, and so refresh it when it was dry, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

¶ A thanksgiuing for faire weather.

OLord God, who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieued and comforted our soules

soules by this seasonable and blessed change of weather, we praise and glorifie thy holy Name for this thy mercy, and will alwaies declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord, Amen.

¶ *A thanksgiuing for plenty.*

O Most mercifull Father, which of thy gracious goodnesse hast heard the earnest prayers of thy Church, & turned our dearth & scarcity into cheapnes and plenty: we giue thee humble thanks for this thy especiall bounty, beseeching thee to continue this thy louing kindnes vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord, Amen.

¶ *A thanksgiuing for peace and victory.*

O Almighty God, which art a strong towre of defence vnto thy seruants against the face of their enemies: we yeeld thee praise and thanksgiuing for our deliuerance from those great and apparant dangers, wherewith wee were compassed: we acknowledge it thy goodnesse, that wee were not deliuered ouer as a prey vnto them, beseeching thee still to continue such thy mercie toward vs, that all the world may know, that thou art our Sauiour and mighty deliuerer, through Iesus Christ our Lord, Amen.

¶ *A thanksgiuing for deliuerance from the Plague*

O Lord God, which hast wounded vs for our sinnes, and continued vs for our transgressions by thy late heauie and dreadfull visitation, and now in the midst of Iudgement remembring mercy, hast redeemed our soules from the iawes of death, wee offer vnto thy fatherly goodnesse, our selues, our soules and bodies, which thou hast deliuered to be a liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the middest of the Congregation, through Iesus Christ our Lord, Amen.

¶ *Or, this.*

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments, which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions, and hardnesse of heart, yet seeing it hath pleased thee of thy tender mercy vpon our weak & vnworthy humiliation, to asswage ¶ noisome pestilence

giue

wherewith we lately haue bin sore afflicted and to restore the voice of ioy and health into our dwellings. We offer vnto thy diuine Maiestie, the sacrifice of praise & thankesgiuing, lauding & magnifying thy glorious name for such thy preseruation and prouidence ouer vs, through Iesus Christ our Lord, Amen.

THE COLLECTS, EPISTLES AND Gospels to bee vsed at the celebration of the Lords Supper, and the holy Communion through the yeere.

¶ *The first Sunday in Aduent.*

The Collect.

ALmighie God, giue vs grace that we may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visite vs in great humilitie) that in the last day, when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, we may rise to life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer, Amen.

The Epistle. Rom 13.

OWe nothing to any man but this, that ye loue one another: for he that loueth another, fulfilleth the law. For these commandements, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not lust, & so forth: if there be any other commandement, it is al comprehended in this saying, namely, Loue thy neighbor as thy selfe. Loue worketh no ill to his neighbour, therefore is loue the fulfilling of the law. This also we know the season, how y it is time that we should now awake out of sleepe, for now is our saluation nearer then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darknes, & let vs put on the armor of light: Let vs walke honestly as it were in the day light: not in eating and drinking, neither in chambring & wantonnes, neither in strife & enuying: but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospell. Matth 21

AND when they drew nigh vnto Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Go into the towne y lieth ouer against you, & anon ye shal find an asse bound, & her colt with her, loose them, and bring them vnto me. And if any man say aught vnto you, say ye, The Lord hath need of them: & streight way he will let them go. All this was done that it might be fulfilled which was spoken by the Prophet, saying, Tel ye the daughter of Sion, Behold thy King commeth vnto thee, meeke, sitting vpon an asse, and a colt, the foale of an asse vied to the yoke. The Disciples went and did as Iesus commanded them, and brought the asse, and the colt, and put on them their clothes, & set him thereon. And many of the people spread their garments in the way, other cut down branches from the trees, & strawed them in the way. Moreouer the people that went before, & they that came after, cried, saying, *Hosanna* to the Son of Dauid. Blessed is he y commeth in the name of the Lord, *Hosanna* in the highest. And when he was come to Hierusalem, all the city was moued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth a city of Galile. And Iesus went into the Temple of God, & cast out all them that sold and bought in the Temple, & ouerthrew the tables of the money changers, and the seats of them that sold doues, and said vnto them, It is written, My house shal be called the house of prayer, but ye haue made it a denne of theeues.

¶ The second Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to be written for our learning, graunt vs that we may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience, and comfort of thy holy word, we may imbrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ. Amen.

The Epistle. Rom. 15.

WHatsoeuer things are written before time, they are written for our learning, that we through

patience, and comfort of the Scriptures might have Hope. The God of patience and consolation grant you to be like minded one toward another, after the example of Christ Iesus, that ye all agreeing together, may with one mouth praise God the Father of our Lord Iesus Christ. Wherfore receiue ye one another as Christ receiued vs to the praise of God. And this I say, that Iesus Christ was a minister of the circumcision, for the truth of God, to confirme the promises made vnto the Fathers, and y the Gentiles might praise God for his mercy, as it is written. For this cause will I confesse thee among the Gentiles, and sing vnto thy Name. And again he saith, Reioyce ye Gentiles with his people. And again, Prayse the Lord all ye Gentiles, and laud him all ye nations together. And again I say saith, There shalbe the root of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy & peace in beleeuing, that ye may abound in hope through the power of the holy Ghost.

The Gospell. Luke 21.

THere shalbe signes in the Sunne, & in the Moone, & in the starres, & in the earth, the people shall be at their wits end for sorow & despaire. The sea & the water shall roare, & mens hearts shall faile them for feare, and for looking after those things which shall come on the earth. For the powers of heauen shall moue, & then shall they see the Sonne of man come in a cloud w power & great glory. When these things begin to come to passe, then looke vp & lift vp your heads, for your redemption draweth nigh. And he shewed them a fine parable: Behold the figtree, and all other trees, when they shoot forth their buds, ye see and know of your owne selues, that Summer is then nigh at hand. So likewise ye, when ye see these things come to passe, know sure that the kingdome of God is nigh. Verely I say vnto you, This generation shall not passe, till all be fulfilled. Heauen and earth shall passe away, but my words shall not passe.

¶ The third Sunday in Aduent.

The Collect.

LOrd raise vp (we beseech thee) thine eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Iesus Christ.

¶ The

The Epistle. 1 Cor. 4.

LEt a man saw he esteeme vs euen as the ministers of Christ, & stewards of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithfull. With me it is but a very small thing that I should be iudged of you, either of mans iudgement: no, I iudge not mine owne selfe, for I know nought by my selfe, yet am I not therein by iustified, it is the Lord that iudgeth me. Therefore iudge nothing to fore the time, vntill the Lord come, which will light on things that are hid in darknesse, and open the counsels of the heart, and then shall euery man haue prayse of God.

The Gospell. Matth. 11.

WHen Iohn had in prison heard the workes of Christ, he sent two of his disciples, & said vnto him, Art thou he that shall come? or doe we looke for another? Iesus answered & said vnto them, Goe and shew Iohn againe what ye haue heard and seene. The blind receiue their sight, and the lame walk, the lepers are clensed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospell, and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people of me mang Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the wind? Or what went ye out for to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out to see? A Prophet? Verily I say vnto you, and more then a Prophet: for this is he of whom it is written, Behold, I send my messengers before thy face, which shall prepare thy way before thee.

¶ The III. Sunday in Aduent.
The Collect.

LOrd raise vp, we pray thee, thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse we bee sore let and hindred thy bountifull grace and mercy, through the satisfaction of thy Sonne our Lord, may speedily deliuer vs: to whome with thee and the holy Ghost be honour and glory, world without end. Amen.

The Epistle. Phi 4

REioyce in the Lord alwaies. Againe, I say to you, Reioyce. Let your softnes be known to all men. The Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and minds through Christ Iesus.

The Gospell. Iohn 1.

THis is the record of Iohn, when the Iewes sent Priests and Leuites from Ierusalem, to aske him, What art thou? And he confessed & denied not, and said plainely, I am not Christ. And they asked him, What then? art thou Elias? & he said, I am not. Art thou the Prophet? and he answered, No. Then said they vnto him, What art thou, that we may giue an answere to them that sent vs? What sayest thou of thy selfe? He said, I am the voyce of a Cryer in the wildernesse, make straight the way of the Lord, as said the Prophet Esay. And they which were sent, were of the Pharisees, and they asked him, and said vnto him, Why baptizest thou then, if thou bee not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not, hee it is, which though he came after me, was before me, whose shooe latchet I am not worthy to vnloose. These things were done at Bethabera beyond Iordan, where Iohn did baptize.

¶ *On Christmas day.*

The Collect.

ALmightie God, which hast giuen vs thy onely begotten Son to take our nature vpon him, and this day to be borne of a pure Virgin, grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee and the holy Ghost, now and for euer. Amen.

The Epistle Hebr 1.

GOd in times past diuerslie and many times spake vnto the fathers by Prophets: but in these dayes he hath spoken to vs by his owne Son, whom he hath made heire of all things, by whom also he made

made the world. Which Sonne being the brightnes of his glory, and the very image of his substance, tuing all things with the word of his power, hath by his own person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels said hee at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his Father, and hee shall be my Sonne. And againe when he bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship him. And vnto the Angels he saith, He maketh his Angels spirits, and his Ministers a flame of fire. But vnto the Sonne hee saith, Thy seat, O God, shall be for euer and euer. The Scepter of thy kingdome is a right Scepter. Thou hast loued righteousnesse, and hated iniquitie: wherefore God, euen thy God, hath anointed thee with the oile of gladnesse aboue thy fellowes. And thou Lord, in the beginning hast laid the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou endurest. They all shall waxe olde as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel. Iohn 1.

IN the beginning was ỹ Word, & the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkenes, and ỹ darknes comprehended it not. There was sent from God a man, whose name was Iohn. The same came as a witnesse, to beare witnesse of the light: that all men through him might beleeue. He was not that light, but was sent to beare witnes of the light. That light was the true light, which lighteth euery man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. Hee came amongst his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee

power to be made the sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same word became flesh, and dwelt among vs, and wee saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth.

¶ S. Steuens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed for his persecuters, to thee which liuest, &c.

¶ Then shall follow the Collect of the Nativitie, which shalbe said continually vnto Newyeres day.

The Epistle. Actes 7.

AND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, and Iesus standing on the right hand of God, and said, Behold, I see the heauens open, and the Son of man standing on the right hand of God. Then they gaue a shout with a lowde voice, and stopped their eares, and ranne vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses laid downe their clothes at a young mans feet whose name was Saul. And they stoned Steuen, calling on, and saying, Lord Iesus receiue my spirit. And hee kneeled downe, and cryed with a loud voice, Lord lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

The Gospel. Matth. 23

BEhold, I send vnto you Prophets and wisemen, and Scribes, and some of them shall ye kill and crucifie, and some of them shall yee scourge in your Synagogues, & persecute them from city to city, that vpon you may come all the righteous blood which hath been shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the son of Barachias, whom ye slew betweene the Temple & the Altar. Verely I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as a hen gathe-

geth

deth her chickens vnder her wings, and yee would not? Behold, your house is left vnto you desolate. For I say vnto you, Yee shall not see me hencefoorth till that yee say, Blessed is hee that commeth in the Name of the Lord.

¶ *Saint John Euangelists day.*

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord.

The Epistle. 1. John 1.

THat which was from the beginning, which wee haue heard, which we haue seene with our eyes, which wee haue looked vpon, and our hands haue handled of the word of life. And the life appeared, and wee haue seen & beare witnes, & shew vnto you the eternall life, which was with the Father, and appeared vnto vs. That which we haue seene and heard declare we vnto you, that yee also may haue fellowship with vs, and that our fellowship may be with the Father and his Sonne Iesus Christ: And this wee write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which wee haue heard of him, & declare vnto you, That God is light and in him is no darkenesse at all. If we say we haue fellowship with him, and walke in darkenesse, we lie, and doe not the truth. But and if we walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his Son cleanseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, and the trueth is not in vs. If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, wee make him a lyar, and his word is not in vs.

The Gospel. Iohn 21.

IEsus said vnto Peter, Follow thou me. Peter turned about and saw the disciple whom Iesus loued following, which also leaned on his breast at Supper, and said, Lord, (which is he that betrayeth thee?) When Peter therefore saw him, he said to Iesus, Lord what shall he haue do? Iesus said vnto him, If I will haue

him to tary till I come, what is that to thee? Follow thou me. Then went the saying abroad among the brethren, that that disciple should not die. Yet Iesus said not unto him, He shall not dye but if I will that he tary till I come, what is that to thee? The same disciple is he that testifieth of these things, & wrote these things, & wee know that his testimony is true. There are also many other things which Iesus did, the which if they should be written every one, I suppose the world could not contayne the bookes that should be written.

¶ Innocents day.

The Collect.

ALmighty God, whose praise this day the young Innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying, mortifie and kill all vices in us, that in our conuersation our life may expresse thy faith, which with our tongues we doe confesse, through Iesus Christ our Lord.

The Epistle. Reuel. 14.

I Looked and lo a Lambe stood on the mount Sion, and with him an hundred fourtie foure thousand hauing his Name and his fathers Name written in their foreheads. And I heard a voice from heaven as the sound of many waters, & as the voice of a great thunder. And I heard the voice of harpes harping with their harpes. And they sung as it were a new song before the seat, and before the foure beastes and Elders, and no man could learne the song but the hundred and fortie foure thousand which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe whithersoeuer hee goeth. These were redeemed from men, being the first fruits vnto God and to the Lambe, and in their mouthes was found no guile, for they are without spot before the throne of God.

The Gospel. Matth. 2.

THe Angel of the Lord appeared to Ioseph in a sleepe, saying, Arise, & take the child & his mother, and flee into Egypt, & be thou there till I bring thee word. For it will come to passe that Herod will seeke the child to destroy him. So when he awoke, hee tooke the childe and his mother by night, and depar-

departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herod, when he saw that he was mocked of the wisemen, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coastes of as many as were two yeares olde or vnder, according to the time which he had diligently learned out of the wisemen. Then was fulfilled that which was spoken by the Prophet Ieremy, where he said, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

ALmighty God, which hast giuen thine onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin, graunt, that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle, Gal. 4.

AND I say that the heire (as long as he is a childe) differeth not from a seruant, though he be lord of all, but is vnder tutors and gouernors, vntill the time that the Father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: but when the time was full come, God sent his Son made of a woman, and made bond vnto the Law, to redeeme them which were bond vnto the Law, that we through adoption might receiue the inheritance that belongeth vnto the sonnes. And because ye are sonnes, God hath sent the spirit of his Sonne into your hearts, which crieth, Abba Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also heire of God through Christ.

The Gospel. Mat. 1.

THis is the booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham. Abraham begate Isaac, Isaac begate Iacob, Iacob begate

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The Gospel. Mat. 1.

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Iudas and his brethren, Iudas begate Phares, and Zara of Thamar, Phares begate Esrom, Esrom begate Aram, Aram begate Aminadab, Aminadab begate Naasson, Naasson begate Salmon, Salmon begate Booz of Rachab, Booz begate Obed of Ruth, Obed begate Iesse, Iesse begate Dauid the King, Dauid the King begate Solomon of her that was the wife of Vria, Solomon begate Roboam, Roboam begate Abia, Abia begate Asa, Asa begate Iosaphat, Iosaphat begate Ioram, Ioram begate Ozias, Ozias begate Ioatham, Ioatham begate Achas, Achas begate Ezechias, Ezechias begate Manasses, Manasses begate Amon, Amon begat Iosias, Iosias begat Iechonias and his brethren, about the time that they were caried away to Babylon, and after they were brought to Babylon, Iechonias begate Salathiel, Salathiel begat Zorobabel, Zorobabel begate Abiud, Abiud begate Eliachim, Eliachim begate Azor, Azor begate Sadoc, Sadoc begat Achim, Achim begat Eliud, Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Iacob, Iacob begat Ioseph the husband of Mary, of whom was borne Iesus, euen he that is called Christ, & so all the generations from Abraham to Dauid, are fourteene generations. And from Dauid vnto the captiuity of Babylon, are fourteene generations. And from the captiuity of Babylon vnto Christ, are fourteene generations. The birth of Iesus Christ was on this wise. When his mother Mary was married to Ioseph (before they came to dwell together) shee was found with childe by the holy Ghost. Then Ioseph her husband (because he was a righteous man, and would not put her to shame) was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in a sleepe, saying, Ioseph the sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. Shee shall bring foorth a sonne, and thou shalt call his name Iesus, for he shall saue his people from their sinnes. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shall be with childe, and shall bring foorth a sonne, and they shall call his Name Emmanuel, which if a man interprete, is as much as to say, as God with vs. And Ioseph

seph assoone as hee awoke out of sleepe: did as the Angel of the Lord had bidden him: and hee tooke his wife vnto him, and knew her not, till shee had brought foorth her first begotten Sonne, and called his Name Iesus.

¶ *The Circumcision of Christ.*

The Collect.

ALmighty God, which madest thy blessed Sonne to bee circumcised and obedient vnto the Law for man, grant vs the true Circumcision of the Spirit, that our hearts and all our members being mortified from all carnall and worldly lustes, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The Epistle. Rom. 4.

BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? For wee say that faith was reckoned to Abraham for righteousnesse. How was it then reckoned? when he was in circumcision, or when hee was in the vncircumcision? Not in time of circumcision, but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousnesse of faith, which he had, yet being vncircumcised, that he should bee father of all them that beleeue, though they be not circumcised, that righteousnes might be imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but to them also which walke in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heire of the world) happened not vnto Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel. Luke 2.

ANd it fortuned, assoone as the Angels were gone away from the shepherds into heauen, they said one to another, Let vs go euen now vnto Bethlehem, and see this thing that wee haue heard which the Lord hath shewed vnto vs. And they came with haste, & found Mary and Ioseph, and the babe laide

laid in a manger. And when they had seene it, they published abroad the saying that was told them of that Child. And all they that heard it, wondred at those things which were told them of the shepherds. But Mary kept all these sayings, and pondered them in her heart. And the shepherds returned, praising and lauding God for all the things which they had heard and seene, even as it was told vnto them. And when the eight day was come, that the childe should bee circumcised, his name was called Iesus, which was named of the Angel before he was conceiued in the woombe.

¶ *If there be a Sunday betweene the Epiphany and the Circumcision, then shalbe vsed the same Collect, Epistle and Gospel as the Communion, which was vsed vpon the day of Circumcision.*

¶ *The Epiphany.*

The Collect.

O God, which by the leading of a starre didst manifest thy only begotten Son to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle. Ephes. 3.

FOr this cause I Paul am a prisoner of Iesus Christ for you heathen, if ye haue heard of the ministration of the grace of God, which is giuen mee to youward. For by reuelation he shewed me the mystery vnto me, as I wrote before in few words, whereby when ye read, ye may vnderstand my knowledge in the mystery of Christ, which myst in times past was not opened vnto the sons of men as it is now declared vnto his holy Apostles and Prophets, by the Spirit, that the Gentiles should bee fellowheires also, and of the same body, and partakers of his promise of Christ by the meanes of the Gospel, whereof I am made a minister, according to the gift of the grace of God which is giuen vnto me, after the working of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ, and to make all men see what the fellowship of the mystery is which from the beginning of the world hath been hid in God, which made all things through Iesus Christ, to the intent that now

vnto

vnto the rulers & powers in heauenly things, might be knowen by the congregation, the manifold wisedome of God, according to the eternall purpose which hee hath wrought in Christ Iesus our Lord, by whom wee haue boldnesse and entrance, with the confidence which is by faith of him.

The Gospell, Mat. 2.

WHen Iesus was borne in Bethlehem a city of Iury, in the time of Herod the King, behold, there came wisemen from the East to Hierusalem, saying, Where is he that is borne king of the Iewes? For we haue seene his starre in the East, and are come to worship him. When Herod the King had heard these things, hee was troubled, and all the city of Ierusalem with him. And when he had gathered all the chiefe Priests & Scribes of the people together, he demanded of them where Christ should be borne. And they said vnto him, At Bethlehem in Iury: For thus it is written by the Prophet, And thou Bethlehem in the land of Iury, art not the least among the Princes of Iuda: for out of thee shall come vnto me the Captaine that shall gouerne my people Israel. Then Herod (when hee had priuily called the wisemen) he enquired of them diligently what time the starre appeared. And he bade them goe to Bethlehem, and said, Goe your way thither, and search diligently for the childe: and when ye haue found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the starre which they saw in the East, went before them, till it came and stood ouer the place where the childe was. When they saw the starre, they were exceeding glad, and went into the house, and found the child with Mary his mother, & fell downe and worshipped him, and opened their treasures, and offered vnto him gifts, gold, frankincense, and myrrhe. And after they were warned of God in a reuelation that they should not goe againe to Herod, they returned into their owne country another way.

¶ The first Sunday after the Epiphany.
The Collect.

LOrd we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and

and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle. Rom. 12.

I Beseech you therefore brethren, by the mercifulnes of God, that you make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world: but be ye changed in your shape, by the renewing of your mind, that ye may proue what thing that good, and acceptable and perfect will of God is. For I say (through the grace that vnto mee giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himself: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: so we being many are one body in Christ, and euery man among our selues one anothers members.

The Gospel. Luke 2.

THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the childe Iesus still abode at Hierusalem, and his father and mother knew not of it: but they supposing him to haue been in the company, came a daies iourney, and sought him among their kinsfolke and acquaintance. And when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned that after three dayes they found him in the Temple, sitting in the midst of the doctours, hearing them, and asking them. And all that heard him were astonied at his vnderstanding & answeres. And when they saw him, they marueiled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me? wist ye not that I must go about my fathers busines? And they vnderstood not that saying which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto

them,

them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

¶ For the Sunday after the Epiphany.

The Collect.

ALmighty and euerlasting God, which dooest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle. Rom. 12.

Seeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with simplenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cheerefulnesse. Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kind one to another with brotherly loue. In giuing honour, go one before another. Be not slouthfull in the businesse which ye haue in hand. Be feruent in spirit, apply your selues to the time, reioyce in hope, be patient in tribulation, continue in prayer, distribute to the necessity of the Saints, be ready to entertaine, blesse them which persecute you, blesse I say, and curse not. Be merry with them that are merry, weepe with them that weepe. Be of like affection one towards another. Bee not high minded, but make your selues equall to them of the lower sort.

The Gospel, Iohn 2.

ANd the third day there was a mariage in Cana, a citie of Galile, & the mother of Iesus was there. And Iesus was called, and his disciples vnto the mariage. And when the wine failed, the mother of Iesus saith vnto him, They haue no wine. Iesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother said vnto the ministers, Whatsoeuer he saith vnto you, doe it. And there were standing there five waterpots of stone, after the manner of purifying of the Iewes, containing two three firkins apiece. Iesus said vnto them,

Fill

Fill the waterpots with water. And they filled them to the brim. And he said vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, & knew not whence it was (but the ministers which drew the water knew) he called the bridegroome, & said vnto him, Euery man at the beginning doth set forth good wine, & when men be drunke, then that which is worse: but thou hast kept the good wine vntil now. This beginning of miracles did Iesus in Cana of Galilee, and shewed his glory, and his Disciples beleeued on him.

¶ The third Sunday after the Epiphany.

The Collect.

ALmighty and euerlasting God, mercifully looke vpon our infirmities, & in all our dangers and necessities stretch forth thy right hand to helpe and defend vs, through Christ our Lord,

The Epistle, Rom. 12.

BE not wise in your owne opinions. Recompense to no man euill for euill. Prouide afore hand things honest, not onely before God, but also in y sight of all men. If it be possible, as much as in you is, liue peaceably with all men. Dearely beloued, auenge not your selues: but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward (saith the Lord.) Therefore if thine enemy hunger, feed him: if he thirst, giue him drinke: for in so doing thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnes.

The Gospel, Mat. 8.

WHen he was come downe from y mountaine, much people followed him. And behold, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Iesus put foorth his hand, and touched him, saying, I will, be thou cleane. And immediatly his leprosie was cleansed. And Iesus said vnto him, Tell no man, but goe and shew thy selfe vnto the Priest, and offer the gift (that Moses commanded to be offred) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, & besought him, saying, Master, my seruant lieth at home sicke of the palsie, and is grieuously pained. And Iesus said,

When I come vnto him I will heale him. The Centurion answered, and said, Sir, I am not worthy that thou shouldest come vnder my roofe: but speake the word only, and my seruant shalbe healed. For I also my self am a man subiect to the authority of another, and haue souldiers vnder mee: and I say to this man, Go, and hee goeth: And to another, Come, and hee commeth: and to my seruant, Doe this, and hee doeth it. When Iesus heard these words, he marueiled, and said vnto them that followed him, Verely I say vnto you, I haue not found so great faith in Israel, I say vnto you, That many shall come from the East and West, and shall rest with Abraham, Isaac and Iacob in the kingdome of heauen: but the children of the kingdome shall bee cast out into vtter darkenesse, there shall bee weeping and gnashing of teeth. And Iesus said vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

¶ The iij. Sunday after the Epiphany.

The Collect.

GOd which knowest vs to bee set in the midst of so many & great dangers, that for mans frailenesse wee cannot alwaies stand vpright: we grant to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe wee may well passe and ouercome, through Iesus Christ our Lord.

The Epistle. Rom. 13.

LEt euery soule submit himselfe to the authorities of ¶ higher powers: for there is no power but of God. The powers ¶ be are ordained of God. Whosoeuer therefore resisteth ¶ power, resisteth the ordinance of God. And they that resist, shall receiue to themselues damnation. For rulers are not feareful to them that doe good, but to them that do euil. Wilt thou he without feare of ¶ power? Doe well then, and so shalt ¶ be praised of the same: for hee is the Minister of God for thy wealth. But if thou doe that which is euill, then feare, for hee beareth not ¶ sword for nought: for hee is ¶ minister of God to take vengeance on them that doe euill. Wherefore yee must needs obey, not onely for feare of vengeance, but also for conscience, and euen for this cause pay yee tribute: for they are Gods ministers, seruing for the same

time purpose. Giue to euery man therefore his dutie: tribute to whom tribute belongeth, custom to whom custome is due: feare to whom feare belongeth: honour to whom honour pertaineth.

The Gospell. Matth. 8.

AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch ✠ the ship was couered with waues, but he was asleepe. And his disciples came to him, & awoke him, saying, Master, saue vs, we perish. And he said vnto them, Why are ye fearefull, O ye of little faith? Then he arose, & rebuked the winds and the sea, & there followed a great calme. But the men marueiled, saying, What maner of man is this, that both winds & sea obey him. And when he was come to the other side into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce: so that no man might goe by ✠ way. And behold, they cryed out, saying, O Iesu thou Son of God, what haue we to doe with thee? Art thou come hither to torment vs before the time? And there was a good way off from them an herd of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine. And hee said vnto them, Goe your wayes. Then went they out, and departed into the herd of swine. And behold, the whole herd of swine were carried headlong into the sea and perished in the waters. Then they that kept them, fled and went their wayes into the city, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole city came out to meet Iesus: and when they saw him, they besought him that he would depart out of their coasts.

¶ *The fift Sunday after the Epiphany.*

The Collect.

LOrd wee beseech thee to keepe thy Church and household continually in thy true Religion, that they which doe leane only vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Iesus Christ our Lord.

The Epistle. Coloss. 3.

PVt vpon you as the Elect of God, tender mercie, kindnesse, humblenesse of mind, meekenesse, long suffering,

suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another, as Christ forgaue you, euen so doe ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one bodie: and see that ye be thankefull. Let the word of Christ dwell in you plenteously with all wisedome. Teach and exhort you owne selues in Psalmes and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoeuer yee doe in word or deed, doe all in the Name of the Lord Iesu, giuing thankes to God the Father by him.

The Gospel, Matth. 13.

THe kingdom of heauen is like vnto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung vp, and had brought forth fruit, then appeared the tares also. So the seruants of the householder came, and said vnto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said vnto them, The enuious man hath done this. The seruants said vnto him, Wilt thou then that we goe & weed them vp? But he said, Nay, lest while yee gather vp the tares, ye plucke vp also the wheat with them: let both grow together vntill the haruest, and in the time of haruest I will say to the reapers, Gather ye first the tares, & bind them together in sheaues to be burnt, but gather the wheat into my barne.

¶ *The first Sunday (if there be so many) shall haue the same Collect, Epistle, and Gospel that was vpon the first Sunday.*

¶ *Septuagesima Sunday.*

The Collect.

O Lord, we beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnes, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth, &c.

The Epistle. 1. Cor. 9.

PErceiue yee not, how that they which runne in a course run all, but one receiueth the reward. So run, that ye may obtaine. Euery man that proueth masteries,

masteries abstained from all things: and they do it to obtaine a crowne that shall perish, but we to obtaine an everlasting crowne, I therefore so run not as at an uncertaine thing: so fight I, not as one that beateth the aire: but I tame my body, and bring it into subiection, lest by any meanes it come to palle, that when I haue preached to others, I my selfe should be cast away.

The Gospel. Matth. 20.

THe kingdome of heauen is like vnto a man that is an houlholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyard. And hee went out about the third houre, and saw other standing idle in the market place, & said vnto them, Goe ye also into the vineyard, & whatsoeuer is right, I will giue you. And they went their way. Againe hee went out about the sixt and ninth houre, and did likewise. And about the eleuenth houre hee went out, and found other standing idle, and said vnto them, Why stand ye here all the day idle? They said vnto him, Because no man hath hired vs. He said vnto them, Go ye also into the vineyard, & whatsoeuer is right, that shall ye receiue. So when euen was come, the lord of the vineyard said vnto his steward, Call the labourers, & giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heat of the day. But he answered vnto one of them, and said, Friend, I doe thee no wrong, diddest thou not agree with me for a peny? Take that thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for mee to do as me listeth with mine owne goods? Is thine eye euill, because I am good? So the last shall be first, and the first shall be last. For many are called but few are chosen.

Sexagesima Sunday.

¶ Sexagesima Sunday.

The Collect.

LOrd God, which seest that wee put not our trust in any thing that wee doe, mercifully grant, that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle. 2. Cor. 11.

YE suffer fooles gladly seeing your selues are wise. For ye suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on ye face. I speake as concerning rebuke, as though wee had beene weake in this behalfe: howbeit whereinsoeuer any man dare be bold (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the Ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fortie stripes saue one, thrice was I beaten with rods, I was once stoned, I suffered thrice shipwracke, night and day haue I been in the deepe sea: in iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the city, in perils in the wildernes, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in cold and nakednes, beside the things which outwardly happen vnto mee: I am cumbred daily, and doe care for all Congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

The Gospell. Luke 8.

WHen much people were gathered together, and were come to him out of all cities, he spake by a similitude: The sower went out to sow his seed, and as he sowed, some fell by the way side, & it was troden down, and the foules of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it wated moistnes. And

some

some fell among thorns, & the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as he said these things, he cried, He that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And he said, vnto you it is given to know the secrets of the kingdome of God, but to others by parables, that when they see, they should not see, and when they heare, they should not vnderstand. The parable is this. The seed is the word of God, those that are beside the way, are they that heare, then cometh the deuill, and taketh away the word out of their hearts, lest they should beleeue and be saued. They on the stones, are they, which when they heare, receiue the word with ioy, and these haue no roots, which for a while beleeue, and in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, goe forth, and are choked with cares, and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

¶ *Quinquagesima Sunday.*

The Collect.

O Lord, which doest teach vs, that all our doings without charity are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace, and all vertues, without the which whosoeuer liueth, is counted dead before thee: grant this for thy only Sonne Iesus Christs sake. Amen.

The Epistle. 1. Cor. 13.

THough I speake with the tongues of men and of Angels, and haue no loue, I am euen as sounding brasse, or a tinkling cymball. And though I could prophesie and vnderstand all secrets, and all knowledge: yea, if I haue all faith, so that I could moue mountaines out of their places, and yet haue no loue, I am nothing. And though I bestow all my goods to feed the poore, & though I gaue my body that I be burned, & yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doeth not rashly, swelleth not, dealeth

not dishonestly, seeketh not her owne, is not pro-
noked to anger, thinketh none euill, reioyeth not in
iniquitie, but reioyeth in the truth, suffereth all
things, beleeueth all things, hopeth all things, endu-
reth all things. Though that prophecying fail, ei-
ther tongues cease, or knowledge vanish away, yet
loue falleth neuer away. For our knowledge is vn-
perfect, and our prophecying is vnperfect: But when
that which is perfect is come, then that which is vn-
perfect shalbe done away. Whe I was a child, I spake
as a child, I vnderstood as a child, I imagined as a
child: but assoone as I was a man, I put away chil-
dishnes. Now we see in a glasse, euen in a darke spea-
king, but then shall we see face to face. Now I know
vnperfectly, but then shall I know euen as I am
knowen. Now abideth faith, hope, and loue, euen
these three: but the chiefest of these is loue.

The Gospell. Luke 18.

Iesus took vnto him the twelue, & said vnto them,
Behold, we goe vp to Ierusalem, and all shalbe fis-
filled that are written by the Prophets of the Son of
man. For he shalbe deliuered vnto the Gentiles, and
shall be mocked, and despitefully intreated, and spit-
ted on. And when they have scourged him, they will
put him to death & the third day he shall rise againe.
And they vnderstood none of these things. And this
saying was hid from them, so that they perceiued not
the things which were spoken. And it came to passe,
that as he was come nigh to Iericho, a certaine blind
man sate by the hie waies side begging. And when he
heard the people passe by, he asked what it meant.
And they said vnto him, that Iesus of Nazareth pas-
sed by. And he cried, saying, Iesus thou Son of Dauid,
haue mercy on me. And they which went before, vb-
uked him, ẏ he should hold his peace: but he cried
so much the more, Thou Son of Dauid haue mercy
on me. And Iesus stood still, & commanded him to be
brought vnto him. And when he was come neere, he
asked him, saying, What wilt thou that I doe vnto
thee? And he said, Lord, ẏ I might receiue my sight.
And Iesus said vnto him, Receiue thy sight, thy faith
hath saued thee. And immediatly hee receiued his
sight, and followed him praising God. And all the
people when they saw it, gaue praise vnto God.

The

¶ The first day of Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that bee penitent: create and make in vs new & contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy perfect remission and forgiuenesse, through Iesus Christ.

The Epistle. Ioel 2.

TVrne you vnto me withall your hearts, with fasting, weeping, and mourning: Rent your hearts and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednes. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegrome goe foorth of his chamber, and the bride out of her cloiet. Let the Priests serue the Lord betweene the porch and the Altar, weeping and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the heathen be lords thereof. Wherefore should they say among the heathen, Where is now their God?

The Gospell. Matth. 6.

WHen ye fast, bee not sad as the hypocrites are: for they disfigure their faces, ỹ it may appeare vnto men how that they fast. Verely I say vnto you, they haue their reward. But thou when thou fastest, annoynt thy head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moath doth corrupt, and where theeues breake thorow and steale: but lay vp for you treasure in heauen, where neither rust nor moth doth corrupt, & where theeues

doe

doe not breake thorow nor steale. For where your treasure is, there will your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sakes diddst fast forty dayes and forty nights, giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The Epistle. 2. Cor. 6.

WE as helpers exhort you, that ye receiue not the grace of God in vaine. For he saith, I haue heard thee in a day accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time, behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureness, in knowledge, in long suffering, in kindnesse, in the holy Ghost, in loue vnfained, in the word of truth, in the power of God, by the armour of righteousnesse on the right hand and on the left, by honour and dishonour, by euill report and good report: as deceiuers and yet true, as vnknown and yet knowen: as dying, and behold we liue: as chastened, and not killed: as sorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet possessing all things.

The Gospel. Matth. 4.

THen was Iesus led away of the Spirit into the wildernes, to be tempted of ỹ deuill. And when he had fasted forty dayes and forty nights, he was at the last an hungred. And when the tempter came to him, he said, If thou be the Sonne of God, command that these stones be made bread. But he answered and said, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy city, and setteth him on a pinacle of the Temple, and saith vnto him, If thou be the Sonne of God, cast thy selfe downe headlong. For it is written, He shall giue

his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foot against a stone. And Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, and saith vnto him, All these will I giue thee, if thou wilt fall downe and worship me. Then saith Iesus vnto him, Auoyd Satan; for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came, and ministred vnto him.

The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that we haue no power of our selues to helpe our selues; keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault, and hurt the soule, through Iesus Christ, &c.

The Epistle. 1. Thes. 4.

WE beseech you brethren, and exhort you by the Lord Iesus, ye ye increase more and more euen as ye haue receiued of vs, how ye ought to walke, and to please God. For ye know what commandements we gaue you by our Lord Iesus Christ. For this is the will of God, euen your holinesse; that ye should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holines and honour, and not in the lust of concupiscence, as do the heathen, which know not God. That no man oppresse and defraud his brother in bargaining, because that the Lord is the auenger of all such things, as we told you before and testified. For God hath not called vs vnto vncleannesse, but vnto holinesse. He therefore that despiseth, despiseth not man, but God which hath sent his holy spirit among you.

The Gospel. Matth. 5.

IEsus went thence, and departed into the coasts of Tyre and Sidon; and behold a woman of Canaan (which came out of the same coasts) cried vnto him saying, Haue mercy on me, O Lord, thou Sonne of

Dau-

David, my daughter is piteously vexed with a deuill? But he answered her nothing at all. And his disciples came & besought him, saying, Send her away: for she cricth after vs. But he answered, and said, I am not sent, but to the lost sheep of the house of Israel. Then came she, and worshipped him, saying, Lord helpe me. He answered, and said, It is not meet to take the childrens bread, and cast it to dogs. She answered, and said, Trueth Lord, for the dogs eate of the crumbes which fall from their masters table. Then Iesus answered, and said vnto her, O woman, great is thy faith, bee it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

¶ *The third Sunday in Lent.*

The Collect.

WE beseech thee Almighty God, looke vpon the heartie desires of thy humble seruants, and stretch forth thy right hand of thy Maiestie, to be our defence against all our enemies, through Iesus Christ our Lord. Amen.

The Epistle. Ephes. 5.

BE ye the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering & a sacrifice of a sweet sauour vnto God. As for fornication & all vnclenesse, or couetousnes, let it not be once named among you, as it becommeth Saints; or filthines, or foolish talking, or iesting, which are not comely: but rather giuing of thanks. For this ye know, that no vnchast person, nor vncleane person, or couetous person, (which is a worshipper of images) hath any inheritance in the kingdom of Christ, and of God. Let no man deceiue you with vaine words: for by cause of such things, commeth the wrath of God vpon the children of disobedience. Be not ye therefore companions of them. Ye were sometime darkenesse, but now are yee light in the Lord: walke as children of light. For the fruit of the spirit consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret. But all things that they are brought forth by the light are mani-

nifest. For whatsoeuer is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand vp from death, & Christ shall giue thee light.

The Gospel. Luke 11.

IEsus was casting out a deuil that was dumbe. And when he had cast out the deuil, the dumbe spake, and the people wondered. But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a signe from heauen. But he knowing their thoughts, said vnto them. Euery kingdome diuided against it selfe, is desolate & one house doth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdom endure? Because ye say, I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they be your iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things y he possesseth are in peace. But when a stronger then he commeth vpon him, and ouercommeth him, he taketh from him all his harnesse (wherein he trusted) and diuideth his goods. He that is not with me, is against me: & he that gathereth not with me, scatereth abroad. When the vncleane spirit is gone out of a man, he walketh thorow dry places, seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept & garnished. Then goeth he, & taketh to him seuen other spirits worse then himselfe, & they enter in, and dwel there: so the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voice, & said vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But he said, Yea, happy are they that heare the word of God, and keepe it.

§ *The fourth Sunday in Lent.*

The Collect.

GRant we beseech thee, Almighty God, that we which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Iesus Christ,

§ The

The iiij Sunday in Lent.

The Epistle, Gala. 4.

TEll me ye that desire to be vnder the Law: do ye not heare of the Law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. Yea, and he which was borne of the bond woman, was borne after the flesh; but he which was borne of the free woman, was borne by promise, which things are spoken by an allegory. For these are two Testaments; the one from the mount Sinai, which gendreth vnto bondage, which is Agar: for mount Sinai is Agar in Arabia, & beareth vpon the city, which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is above, is free, which is the mother of vs all. For it is written, Reioyce thou barren that beareth no children, breake forth and cry, thou that trauailest not. For the desolate hath many mo children then hee which hath an husband. Brethren, we are after Isaac the children of promise. But as then, hee that was borne after the flesh, persecuted him that was borne after the spirit, euen so is it now. Neuerthelesse, what saith the Scripture? Put away the bondwoman and her sonne: for the son of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, wee are not children of the bondwoman, but of the free woman.

The Gospel, Iohn 6.

IEsus departed ouer the sea of Galile, which is the sea of Tiberias, & a great multitude followed him because they saw his miracles which he did on them that were diseased. And Iesus went vp into a mountaine, and there he sate with his disciples. And Easter (a feast of the Iewes) was nigh. When Iesus then lift vp his eyes, and saw a great company come vnto him, he said vnto Philip, Whence shall we buy bread, that these may eate? This he said to proue him, For he himselfe knew what he would doe. Philip answered him, Two hundred peny worth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew, Simon Peters brother) saith vnto him, There is a ladde which hath fiue barley loaues, and two fishes, but what are they among so many? And Iesus said, Make the people sit downe.

There was much grasse in the place. So the men sat

downe in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, he gaue to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten enough, he said vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meat of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a trueth the same Prophet that should come into the world.

¶ The fift Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse, they may be gouerned and preserued euermore, both in body & soule, through Iesus Christ our Lord.

The Epistle. Heb. 9.

CHrist, being an hie Priest of good things to come came by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goates and calues: but by his own blood he entred once into the holy place and found eternall redemption. For if the blood of oxen and of goates, & the ashes of a yong Cow, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from dead workes, for to serue the liuing God? And for this cause is he the Mediatour of the new Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called might receiue the promise of eternall inheritance.

The Gospel. Iohn 8.

WHich of you can rebuke me of sin? If I say the truth, why do ye not beleeue me? He that is of God, heareth Gods words: Ye therefore heare them not, because ye are not of God. Then answered the Iewes and said vnto him, Say we not well, that thou art a Samaritane & hast the deuill? Iesus answered, I haue

haue not the deuill: but I honour my Father, and ye haue dishonoured me, I seeke not mine owne praise, there is one that seeketh and iudgeth. Verely, verely, I say vnto you, If a man keepe my saying, hee shall neuer see death. Then said the Iewes vnto him, Now know we that thou hast the deuill, Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying hee shall neuer taste of death. Art thou greater then our father Abraham, which is dead, and the Prophets are dead? Whom makest thou thy selfe? Iesus answered, If I honour my selfe, my honour is nothing: it is my Father that honoureth me, which ye say is your God, & yet ye haue not known him. But I know him, and if I say I know him not, I shall bee a lyar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day, and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeeres olde, and hast thou seene Abraham? Iesus said vnto them, Verely, verely, I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, which of thy tender loue toward man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humilitie: mercifully grant that wee both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord. Amen.

The Epistle, Phil. p. 2.

LEt the same minde bee in you, that was also in Christ Iesus, which when he was in the shape of God, thought it no robbery to bee equall with God: neuerthelesse, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as a man. He humbled himselfe, & became obedient to the death, euen the death of the Crosse. Wherefore God hath also exalted him on high, and given him a Name, which is aboue all names, that at the Name of Iesus euery knee should bow, both of things in heauen, and

niseſt. For whatſoeuer is manifeſt, the ſame is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ſtand vp from death, & Chriſt ſhall giue thee light.

The Goſpel. Luke 11.

IEſus was caſting out a deuil that was dumbe. And when he had caſt out the deuil, the dumbe ſpake, and the people wondered. But ſome of them ſaid. He caſteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a ſigne from heauen. But he knowing their thoughts, ſaid vnto them. Euery kingdome diuided againſt it ſelfe, is deſolate & one houſe doth fall vpon another. If Satan alſo be diuided againſt himſelfe, how ſhall his kingdom endure? Becauſe ye ſay, I caſt out deuils through Beelzebub. If I by the helpe of Beelzebub caſt out deuils, by whoſe helpe doe your children caſt them out? Therefore ſhall they be your iudges. But if I by the finger of God caſt out deuils, no doubt the kingdome of God is come vpon you. When a ſtrong man armed watcheth his houſe, the things ỹ he poſſeſſeth are in peace: but when a ſtronger then he commeth vpon him, and ouercommeth him, he taketh from him all his harneſſe (wherein he truſted) and diuideth his goods. He that is not with me, is againſt me: & he that gathereth not with me, ſcattereth abroad. When the vncleane ſpirit is gone out of a man, he walketh thorow dry places, ſeeking reſt: and when he findeth none, he ſaith, I wil returne againe into my houſe whence I came out. And when he commeth, he findeth it ſwept & garniſhed. Then goeth he, & taketh to him ſeuen other ſpirits worſe then himſelfe, & they enter in, and dwel there: and the end of that man is worſe then the beginning. And it fortuned, that as he ſpake theſe things, a certaine woman of the company lift vp her voice, & ſaid vnto him, Happy is the wombe that bare thee, and the paps which gaue thee ſucke. But he ſaid, Yea, happy are they that heare the word of God, and keepe it.

¶ *The fourth Sunday in Lent.*

The Collect.

GRant we beſeech thee, Almighty God, that we which for our euill deedes are worthily puniſhed, by the comfort of thy grace may mercifully be relieued, through our Lord Ieſus Chriſt,

¶ The

The Epistle. Galat. 4.

TEll me (ye that desire to be vnder the Law) doe ye not heare of the Law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. Yea, and he which was borne of the bondwoman, was borne after the flesh; but he which was borne of the free woman, was borne by promise, which things are spoken by an allegory. For these are two Testaments; the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sinai is Agar in Arabia, & bordereth vpon the city, which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is above, is free, which is the mother of vs all. For it is written, Reioyce thou barren that beareſt no children, breake foorth and cry, thou that trauaileſt not. For the desolate hath many moe children then she which hath an husband. Brethren, we are after Isaac the children of promise. But as then, hee that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now. Neuertheles, what saith the Scripture? Put away the bondwoman and her sonne: for the son of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, wee are not children of the bondwoman, but of the free woman.

The Gospel. Iohn 6.

IEsus departed ouer the sea of Galile, which is the sea of Tiberias, & a great multitude followed him because they saw his miracles which he did on them that were diseased. And Iesus went vp into a mountaine, and there he sate with his disciples. And Easter (a feast of the Iewes) was nigh. When Iesus then list vp his eyes, and saw a great company come vnto him, he said vnto Philip, Whence shall we buy bread, that these may eate? This he said to proue him, For he himselfe knew what he would doe. Philip answered him, Two hundred peny worth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew, Simon Peters brother) saith vnto him, There is a ladde which hath fiue barley loaues, and two fishes, but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place. So the men sate

downe in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, he gaue to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten enough, he said vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meat of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the world.

¶ The fift Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse, they may be gouerned and preserued euermore, both in body & soule, through Iesus Christ our Lord.

The Epistle. Heb. 9.

CHrist, being an high Priest of good things to come came by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goates and calues: but by his own blood he entred once into the holy place, and found eternall redemption. For if the blood of oxen and of goates, & the ashes of a yong Cow, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from dead workes, for to serue the liuing God? And for this cause is he the Mediatour of the new Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called might receiue the promise of eternall inheritance.

The Gospel. Iohn 8.

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The Epistle, Philip. 2.

LEt the same minde bee in you, that was also in Christ Iesus, which when he was in the shape of God, thought it no robbery to be equall with God: neverthelesse, he made himselfe of no reputation, taking on him the shape of a servant, and became like vnto men, and was found in his apparell as a man. He humbled himselfe, & became obedient vnto the death, even the death of the Crosse. Wherefore God hath also exalted him on high, and given him a Name, which is above all names, that at the Name of Iesus every knee should bow, both of things in heaven, and

things in earth, and things vnder the earth, and that all tongues should confesse that Iesus Christ is the Lord, vnto the praise of God the Father.

The Gospel. Matth. 26.

AND it came to passe, when Iesus had finished all these sayings he said vnto his disciples, Ye know that after two dayes shalbe Easter, and the Sonne of man shalbe deliuered ouer to be crucified. Then assembled together the chiefe Priests and the Scribes and the Elders of the people, vnto the Palace of the high Priest (which was called Caiphas) and held a counsell, that they might take Iesus by subtiltie, and kill him. But they said, Not on the holy day, least there be an vproare among the people. When Iesus was in Bethany, in the house of Simon the leper, there came vnto him a woman, hauing an alabaster boxe of precious ointment, and powred it on his head as he sate at the board: but when his disciples saw it they had indignation, saying, Whereunto serueth this waste? This ointment might haue been well sold and giuen to the poore. When Iesus vnderstood that, he saith vnto them, Why trouble ye the woman? For she hath wrought a good worke vpon mee: for yee haue the poore alwayes with you, but me ye shall not haue alwaies. And in that she hath cast this ointment on my body, she did it to burie me. Verely I say vnto you, Wheresoeuer this Gospel shalbe preached in all the world, there shall also this be told that she hath done for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priests and said vnto them, What will ye giue me and I will deliuer him to you? And they appointed vnto him thirtie pieces of siluer. And from that time forth he sought opportunity to betray him. The first day of sweet bread, the disciples came to Iesus, saying to him, Where wilt thou that we prepare for thee to eate the Passeouer? and he said, Go into the city to such a man, and say vnto him, The master saith, My time is at hand, I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate down with the twelue. And as they did eate, he said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sor-

rowful

sowfull, & began euery one of them to say vnto him. Lord, Is it I? He answered and said, He that dippeth his hand with mee in the dish, the same shall betray me. The Son of man truely goeth as it is written of him but wo vnto that man by whom the Son of man is betrayed: It had bin good for that man, if he had not beene borne. Then Iudas which betrayed him answered & said, Master, Is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thankes, he brake it, & gaue it to the disciples, and said, Take eat, this is my body. And he tooke the cup, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the new Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke hence foorth of this fruit of the vine tree, vntill that day when I shall drinke it new with you in my Fathers kingdome. And when they had said grace they went out vnto mount Oliuet. Then said Iesus vnto them, All ye shalbe offended because of me this night: For it is written, I will smite the Shepheard, & the sheepe of the flocke shall be scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered, and said vnto him, Though all men be offended because of thee, yet will not I be offended. Iesus said vnto him, Verely I say vnto thee, that in this same night, before the cocke crow, thou shalt deny me thrise. Peter said vnto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then came Iesus with them vnto a farme place (which is called *Gethsemane*) and said vnto the disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter and the two sonnes of Zebedee, and began to waxe sorrowfull and heauy. Then said Iesus vnto them, My soule is heauy euen vnto the death: Tary ye here, and watch with me. And he went a little forther, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuerthelesse, not as I will, but as thou wilt. And he came vnto the disciples, and found them asleepe, and said vnto Peter, What could ye not watch with me one houre? Watch and pray that ye enter not into temptation: The spirit is willing, but the flesh is

weake, He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and found them asleepe againe, for their eyes were heauy. And he left them, & went againe & prayed the third time, saying the same words. Then commeth he to his disciples, and said vnto them, Sleepe on now, & take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going, behold, he is at hand that doeth betray me. While he yet spake, loe, Iudas one of the number of the twelue came, & with him a great multitude with swords and staues, sent from the chiefe Priests & Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse the same is he hold him fast. And forthwith he came to Iesus, & said, Haile Master, and kissed him. And Iesus said vnto him, Friend, wherefore art thou come? Then came they, and laid hands on Iesus, and tooke him. And behold, one of them which were with Iesus, stretched out his hand and drew his sword, and stroke a seruant of the hie Priest, and smote off his eare. Then said Iesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou ¶ I cannot now pray to My Father, and hee shall giue me euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? for thus it must be. In that same houre said Iesus to the multitude, Yee be come out as it were to a thiefe with swords and staues for to take me, I sate daily with you teaching in the Temple, and ye tooke me not. But all this was done, that the Scriptures of the Prophets might bee fulfilled. Then all the disciples forsooke him, and fled. And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled. But Peter followed him afar off vnto the hie Priests palace, and went in and sate with the seruants to see the end. The chiefe Priests and Elders, and all the Counsell sought false witnes against Iesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses and said, This fellow said, I am able to destroy the Temple of God, and to build it againe

againe in three dayes. And the chiefe Priest, arose, & said vnto him. Answerest ý nothing? why doe these beare witnesse against thee? But Iesus held his peace. And the chiefe Priest answered, and said vnto him, I charge thee by the liuing God, that thou tell vs, whether thou be Christ the Son of God. Iesus said vnto him, Thou hast said: Neuertheless, I say vnto you, Hereafter shall yee see the Son of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the hie Priest rent his clothes, saying, He hath spoken blasphemy, what needs we any more witnesses? Behold, now ye haue heard his blasphemy what thinke ye? They answered, and said, He is worthy to die. Then did they spit in his face, and buffeted him with fists, And others smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the court, & a damotell came to him, saying, Thou also wast with Iesus of Galilee. But he denied before them all, saying, I wote not what thou sayest. When he was gone out into the porch, another wench saw him, and said vnto them that were there, This fellow was also with Iesus of Nazareth. And againe hee denied with an oath, saying, I do not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began hee to curse and to sweare, that he knew not the man. And immediatly the Cocke crew. And Peter remembred the words of Iesus, which said vnto him, Before the cocke crow thou shalt deny me thrise: and he went out and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people held a counsell against Iesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the deputy. Then Iudas which had betrayed him (seeing that he was condemned) repented himselfe, and brought againe the thirty plates of siluer to ý chiefe Priests, and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs? see thou to that. And hee cast downe the siluer plates in the Temple, and departed, and went & hanged himselfe. And the chiefe Priests tooke the siluer plates, and said, It is not lawfull for to put them into the

the treasury, because it is the price of blood. And they tooke counsell, and bought with them a potters field to bury strangers in: Wherefore the field is called *Aceldama*, that is, the field of blood vntill this day. Then was fulfilled that which was spoken by Ieremy the Prophet, saying, And they tooke the thirtie siluer plates, the price of him that was valued, whom they bought of the children of Israel: & gaue them for the potters field, as the Lord appointed me. Iesus stood before the deputy, and the deputie asked him, saying, Art thou the king of the Iewes? Iesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests and Elders, he answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And he answered him to neuer a word: insomuch that the deputy maruelled greatly. At that feast the deputy was wont to deliuer vnto the people a prisoner, whom they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said, Whether will ye? I giue loose vnto you Barabbas, or Iesus which is called Christ? For he knew that for enuy they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The deputy answered, and said vnto them, Whether of the twaine will yee that I let loose vnto you? They said, Barabbas. Pilate said vnto them, What shall I doe with Iesus, which is called Christ? They all said vnto him, Let him bee crucified. The deputy said, What euill hath he done? But they cried more, saying, let him be crucified. When Pilate saw that he could preuaile nothing, but that more businesse was made, he tooke water, & washed his hands before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and said, His blood be on vs, & on our children. Then let he Barabbas loose vnto them, and scourged Iesus, & deliuered him to be crucified. Then the souldiers of the deputy tooke Iesus into the common hall, & gathered vnto him all the company. And

they

they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it on his head, and a reed in his right hand: and bowed the knee before him, and mocked him, saying, Haile king of the Iewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after they had mocked him, they tooke the robe off him againe, and put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene (named Simon) him they compelled to beare his Crosse. And they came vnto a place which is called *Golgotha* (that is to say, A place of dead mens skulles) and gaue him vineger mingled with gall, to drinke. And when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, *This is Iesus the king of the Iewes*. Then were there two theeues crucified with him, one on the right hand, & the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyest the Temple of God, and dost build it in three dayes, saue thy selfe: If thou be the sonne of God, come downe from the Crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, said, He saued others, himselfe he cannot saue: If he be the King of Israel, let him descend downe from the Crosse, and we will beleeue him. He trusted in God, let him deliuer him now if he will haue him. For he said I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre vntill the darkenesse ouer all the land vnto the ninth houre. And about the ninth houre Iesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani*, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and tooke a sponge, and when he had filled it with vineger, he put it on a reede, and gaue him to drinke. Others said, Let be, let vs see whether

whether Elias will come and deliuer him, Iesus when he had cried againe with a loud voice, yeelded vp the ghost. And behold, the vaile of the temple was rent in two parts from the top to the bottome, And the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept, arose, and went out of the graues after his resurrection, and came into the holy citie, and appeared vnto many. When the Centurion and they that were with him watching Iesus, saw the earthquake, and those things which happened, they feared greatly saying, Truly this was the Sonne of God. And many women were there beholding him a far off, which followed him from Galile, ministring vnto him. Among which was Mary Magdalene, and Mary the mother of Iames, and Ioses, and the mother of Zebedees children.

¶ *The Munday before Easter.*

The Epistle. Esai 63.

WHat is he that commeth from Edom with red colored clothes of Bosra, which is so goodly cloth, and commeth in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing red, & thy raiment like his that treadeth in the wine-presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and tet my foote vpon them in mine indignation, and their blood shall bedrinkle my clothes, and so will I stayne all my rayment. For the day of vengeance is designed in my heart, and the yeere when my people shall be deliuered, is come. I looked about me, and there was no man to shew me any helpe, I marueiled that no man held me vp. Then I held me by mine owne arme, and my fiercenesse sustained me. Thus will I tread downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnes of the Lord, yea, and the praise of the Lord, for all that he hath giuen vs, for the great good that he hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, & no disloking children, and so he was their Sauiour, In their troubles

he

he was alſo troubled with them, and the Angel that went forth from his preſence, deliuered them. Of very loue & kindneſſe that he had vnto them, he redeemed them. He hath borne them, and caried them vp euer ſince the world began. But after they prouoked him to wrath, and vexed his holy mind, he was their enemy, and fought againſt them himſelfe. Yet remembred he at the old time of Moſes and his people, ſaying, Where is he that brought them from the water of the Sea with them that led his ſheepe? Where is he that hath giuen his holy Spirit among them? He led them by the right hand of Moſes with his glorious arme, diuiding the waters before them, whereby he gate himſelfe an euerlaſting Name. He led them in the deepe, as an horſe is led in the plaine, that they ſhould not ſtumble, as a ſame beaſt goeth in y field, and the breath ginen of God giueth him reſt. Thus (O God) haſt thou ledde thy people, to make thy ſelfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy ſanctuary, and thy glory. How is it that thy zealouſneſſe, thy ſtrength, the multitude of thy mercies, and thy louing kindneſſe will not be intreated of vs? yet are thou our Father. For Abraham knoweth vs not, neither is Iſrael acquainted with vs. But thou (Lord) art our Father and Redeemer, and thy Name is euerlaſting. O Lord, wherefore haſt thou led vs out of the way? wherefore haſt thou hardened our hearts that we feare thee not? Be at one with vs againe for thy ſeruants ſake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in poſſeſſion, for our enemies haue troden downe thy holy place. And we were thine from the beginning when thou waſt not their Lord, for they haue not called vpon thy Name.

The Goſſel. Matth. 14.

AFter two dayes was Eaſter, & the dayes of vnleauened bread. And the hie Prieſts & the Scribes ſought how they might take him by craft, and put him to death. But they ſaid, Not in the feaſt day, leſt any buſſelle aryſe among the people. And when he was in Bethanie, in the houſe of Simon the Leper, euen as he ſate at meat, there came a woman hauing an Alabaſter box of ointment, called Narde, that was pure and

ſtilly

costly, and she brake the boxe, and powred it vpon his head. And there were some that were not content within themselues, and said, what needeth this waste of ointment? For it might haue bin sold for more the three hundred pence, & haue bin giuen to the poore: and they grudged against her. And Iesus said, Let her alone, why trouble yee her? She hath done a good worke on me: For ye haue the poore with you alwaies and whensoeuer ye will ye may doe them good: but me ye haue not alwaies. She hath done that she could, shee came aforehand to anoint my body to the burying. Verely I say vnto you, Wheresoeuer this Gospel shalbe preached thorowout the whole world, this also ſ the hath done, shalbe rehearsed in remembrance of her. And Iudas Iscariot one of the twelue, went away vnto the high Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought how he might conueniently betray him. And the first day of sweete bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that wee goe, and prepare that thou mayest eate the Passeouer? And he sent foorth two of his disciples, and said vnto them. Goe ye into the citie, and there shall meet you a man, bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say ye vnto the goodman of the house, The Master saith, where is the guest chamber, where I shal eat the Passeouer with my disciples? And he will shew you a great parlour paued & prepared, there make ready for vs. And his disciples went foorth, and came to the citie, and found as he had said vnto them, and they made ready the Passeouer. And when it was now euen tide, he came with the twelue: and as they sate at boord & did eat, Iesus said, Verily I say vnto you, one of you that eateth with me, shall betray me, and they began to be sory, and to say to him, one by one, Is it I? & another said, Is it I? He answered & said vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The Son of man truely goeth, as it is written of him: but woe to that man by whom ſ Son of man is betrayed: good were it for that man, if he had neuer beene borne. And as they did eat Iesus tooke bread, & when he had giuen thankes, he brake it, and gaue to them, and said, Take,

eat, this is my body. And he tooke the cup, and when he had giuen thankes, he gaue it to them? and they all dranke of it. And he said vnto them, This is my blood of the new Testament which is shed for many. Verely I say vnto you, I will drinke no more of the fruit of the vine, vntill that day that I drink it new in the kingdome of God. And when they had said grace they went out to the mount Oliuet. And Iesus said vnto them, All ye shalbe offended, because of me this night: For it is written, I will smite the shepheard, and the sheepe shal be scattered: but after that I am risen againe, I will goe into Galile before you. Peter said vnto him, And though all men be offended, yet will not I. And Iesus said vnto him, Verely I say vnto thee that this day euen in this night, before the cocke crow twise, thou shalt deny me three times: But he spoke more vehemently, No if I should die with thee I will not deny thee. Likewise also said they all. And they came to a place which was named *Gethsemane*, and he said to his disciples, Sit ye here while I go aside, & pray. And he taketh with him Peter & Iames and Iohn, and began to waxe abashed, and to be in an agonie, and said vnto them, My soule is heauy euen vnto the death, tarry ye here and watch. And he went forth a little, and fell downe flat on the ground, and prayed, that if it were possible, the houre might passe from him. And he said, *Abba*, Father, all things are possible vnto thee, take away this cup from me: Nemeheleſſe, not as I will, but that thou wilt, be done. And he came and found them sleeping, and saith vnto Peter, Simon, Sleepest thou? couldest not thou watch one houre? Watch ye and pray, lest yee enter into temptation: the spirit truely is ready, but the flesh is weake. And againe he went aside, & prayed, and spake the same words. And he returned, and found them asleepe againe, for their eyes were heauy, neither wist they what to answer him. And he came ỹ third time, and said vnto them, Sleepe henceforth, and take your ease, it is enough, the houre is come: behold, the Son of man is betrayed into the hands of sinners: rise vp, let vs go, lo, he that betrayeth me, is at hand. And immediatly, while he yet spake, commeth Iudas (which was one of the twelue) and with him a great number of people with swords & staues, from the hie Priests, and

and Scribes & Elders. And he that betrayed him, had given them a generall token, saying, Whomsoeuer I doe kisse, the same is he, take, and leade him away warily. And assoon as he was come, he goeth straightway to him, & saith vnto him, Master, Master, and kisseth him. And they laid their hands on him, & tooke him. And one of them that stood by drewe out a sword, and smote a seruant of the hie Priest, and cut off his eare. And Iesus answered, and said vnto them, Ye bee come out as vnto a theefe with swords and staues, for to take me: I was daily with you in the Temple teaching, & ye took me not. But these things come to passe, that the Scripture should bee fulfilled. And they also forsooke him, and ran away. And there followed him a certaine yong man clothed in linnen vpon the bare: and the yong men caught him, & he left his linnen garment & fled from them naked. And they led Iesus away to the hie Priest of all, and with him came all the hie Priests, and the Elders, and the Scribes. And Peter followed him a great way off, euen till hee was come into the palace of the high Priest, & he sate with the seruants, and warmed himselfe at the fire. And the hie Priests, and all the councill sought for witnesse against Iesus for to put him to death, & found none: for many bare false witnes against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, We heard him say, I will destroy this temple that is made with hands, & within three dayes I will build another made without hands. But yet their witnesse agreed not together. And the high Priest stood vp among them, and asked Iesus, saying, Answerest thou nothing? How is it that these beare witnes against thee? But he held his peace & answered nothing. Againe, the hie Priest asked him, & said vnto him, Art thou Christ ỹ Son of the blessed? And Iesus said, I am: And ye shall see ỹ son of man sitting on ỹ right hand of power, & comming in the clouds of heauen. Then ỹ hie Priest rent his clothes, & said, What need we any further witnesses? Ye haue heard blasphemy, what thinke ye? And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beat him with fists, & to say vnto him, Areed. And the seruants buffeted him

him on the face. And as Peter was beneath in the pa-lace, there came one of the wenches of the hie Priest, & when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Iesus of Nazareth? And he denyed, saying, I know him not, neither wote I what thou sayest. And hee went out into the porch, and the cocke crew: and a damosell (when she saw him) began againe to say to them that stood by, This is one of them. And hee denyed it a-gaine. And anon after they that stood by, said againe vnto him, Surely thou art one of them, for thou art of Galilee; and thy speech agreeth thereto. But hee began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the cocke crew, and Peter remembred the word that Iesus had said vnto him, Before the cocke crow twise, thou shalt deny me three times: and he began to weepe.

¶ *The Tuesday before Easter.*

The Epistle. Isa. 50.

THe Lord God hath opened mine eare, therefore can I not say no, neither withdraw my selfe: but I offer my back to the smiters, and my cheekes to the nippers: I turne not my face from shame and spitting and the Lord God shall helpe me, therfore shall I not be confounded. I haue hardned my face like a flint stone: for I am sure that I shall not come to confusi-on. He is at hand that iustifieth me, who will then go to law with me? Let vs stand one against another. If there be any that will reason with me, let him come here forth to me. Behold, the Lord God standeth by me what is he then that can condemne me? Loe, they shalbe like as an old cloth, the moth shall eate them vp. Therefore whoso feareth the Lord among you, let him heare the voyce of his seruant. Whoso walketh in darkenesse and no light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, & in the coales that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospel. Mar. 15.

ANd anon in the dawning, the hie Priests held a councill, and the Elders, & the Scribes, and the

whole

whole congregation, and bound Iesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou sayest it. And the hie Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy charge, Iesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a Prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murther. And the people called vnto him, and began to desire him that he would do according as he had euer done vnto them. Pilate answered them, saying, Will ye that I let loose vnto you the King of the Iewes? For hee knew that the hie Priests had deliuered him of enuy. But the hie Priests mooued the people that he should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto them, What will ye then that I doe vnto him, whom ye call the King of the Iewes? And they cryed againe, Crucifie him. Pilate said vnto them, What euill hath he done? And they cried the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Iesus (when he had scourged him) for to be crucified. And the Souldiers led him away into the common hall, and called together the whole multitude, & they clothed him with purple, & they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile king of the Iewes. And they smote him on the head with a reed, and did spit vpon him, & bowed their knees, & worshipped him. And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Syrene (the father of Alexander and Rufus) which came out of a field, to beare his Crosse. And they brought him to a place named *Golgotha*, which if a man interprete, is the place of dead mens skuls.) And they gaue him to drink wine mingled with myrrhe, but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should

stand take. And it was about y ninth houre, & they crucified him, and the title of his cause was written, *The King of the Iewes*. And they crucified w him two theeues, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple, and buildest it again in three dayes, saue thy selfe, & come downe from the cruell. Likewise also mocked him the high Priests among themselues, with the Scribes, and said, He saued other men, himselfe he cannot saue. Let Christ the king of Israel descend now from y cruell, that wee may see and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darknes arose ouer all the earth vntill the ninth houre. And at the ninth houre, Iesus cryed with a loud voyce, saying, *Eloi, Eloi, Lamasabachtani?* which is, (if one interpret it) My God, my God, why hast thou forsaken me? And some of them y stood by, when they heard that, said, Behold, he calleth for Elias: and one ran, and filled a sponge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Iesus cryed with a loud voyce, and gaue vp the ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stood before him) saw that hee so cryed and gaue vp the ghost, he said, Truely this man was the Son of God. There were also women a good way off, beholding him: among whom was Mary Magdelene, and Mary the mother of Iames the little, and of Ioses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the Euen was come (because it was the day of preparing that goeth before the Sabboth) Ioseph of the city of Arimathea, a noble counseller, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Iesus. And Pilate maruailed that he was already dead, and called vnto him the Centurion, and asked of him whether hee had beene any while

&c. d,

dead. And when he knew the trueth of the Centurion, he gaue the body to Ioseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laide him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Iosas beheld where he was laid.

¶ Wednesday before Easter. The Epistle. Heb. 9.

WHereas is a Testament, there must also (of necessity) bee the death of him that maketh the Testament. For ye Testament taketh authority when men are dead: For it is of no value as long as he that maketh the Testament, is aliue. For which cause also neither the first Testament was ordained without blood. For when Moses had declared all the Commandements to all the people according to the Law, he tooke the blood of calues, and goats, with water, and purple wooll, and hysope, & sprinckled both the booke and all the people, saying, This is the blood of the Testament, which God hath appointed to you. Moreouer, he sprinckled the Tabernacle with blood also, and all the ministring vessels, and almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is need then, that the similitudes of heauenly things be purified with such things: but that the heauenly things themselues bee purified with better sacrifices then are those. For Christ is not entered into the holy places that are made with hands (which are similitudes of true things) but is entered into very heauen, for to appeare now in the sight of God for vs, not to offer himselfe often, as the high Priest entreth into the holy place euery yeere with strange blood: (for then must he haue often suffered since the world began) but now in the end of the world hath he appeared once, to put sinne to flight, by the offering vp of himselfe. And as it is appointed vnto all men that they shall once die, & then commeth the iudgement: euen so Christ was once offred to take away the sins of many and vnto them that looke for him, shall hee appeare againe without sinne vnto saluation.

The Gospel. Luke 22.

THe feast of sweet bread drew nigh, wh is called Easter, and the hie Priests & Scribes sought how

they

they might kil him,for they feared the people. Then entred Satan into Iudas, whose surname was Iscariot, which was of the number of ỹ twelue, & he went his way,and communed with the hie Priests and officers, how he might betray him vnto them. And they were glad,& promised to giue him money. And he consented,& sought opportunitie to betray him vnto them, when ỹ people were away. Then came ỹ day of sweet bread, when of necessitie ỹ Passeouer must be offered. And he sent Peter & Iohn,saying, Go & prepare vs ỹ Passeouer ỹ we may eat it. They said vnto him,Where wilt thou ỹ we prepare ? And he said vnto them,Behold,when you enter into ỹ citie,there shal a man meet you bearing a pitcher of water, him follow into the same house ỹ he entreth in,& ye shal say vnto ỹ good man of ỹ house, The Master saith vnto thee, Where is the gheth-chamber,where I shall eate the Passeouer ỹ my disciples ? And he shall shew you a great parlour paued,there make ye redy. And they went & found as he had said vnto them,& they made ready ỹ Passeouer. And when ỹ houre was come,he sate downe,and the twelue Apostles wt him. And he said vnto them, I haue inwardly desired to eat this Passeouer wt you before ỹ I suffer: For I say vnto you, Hencefoorth will I not eat of it,vntil more,vntil it be fulfilled in ỹ kingdom of God. And he tooke ỹ cup, & gaue thanks,and said Take this,& diuide among you: For I say vnto you, I will not drinke of the fruit of the vine,vntil the kingdom of God come. And he tooke bread,& when he had giuē thanks,he brake it, & gaue it vnto them, saying, This is my body,which is giuen for you. This doe in remembrance of me. Likewise also when he had supped,he tooke the cup, saying, This cup is the new Testament in my blood wch is shed for you: Yet behold the hand of him ỹ betrayeth me, is wt me on the table. And truely ỹ Son of man goeth as it is appointed: but woe vnto ỹ man by whō he is betrayed. And they began to enquire among themselues which of them it was that should doe it. And there was a strife among them, which of them should seeme to be the greatest, And he said vnto them, The kings of nations reigne ouer them,and they that haue authority vpon them,are called gracious: but ye shall not so be. But he ỹ is greatest among you, shalbe as the yonger, and

be

he that is chiefe, shalbe as he that doth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he ỹ sitteth at meat? But I am among you as he ỹ ministreth. Ye are they which haue bidden with me in my temptations: and I appoint vnto you a kingdome, as my Father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sit on seats iudging the twelue tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you as it were wheat, but I haue prayed for thee that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison, and to death. And he said, I tell thee, Peter, the cocke shall not crow this day, till thou hast denied thrice that thou knowest me. And he said vnto them, When I sent you without wallet and scrip and shoes, lacked ye any thing. And they said, No. Then said he vnto them, But now he ỹ hath a wallet, let him take it vp, and likewise his scrip: and hee that hath no sword, let him sell his coat and buy one. For I say vnto you, that yet the same which is written, must be performed in mee, euen among the wicked was he reputed. For those things ỹ are written of me, haue an end. And they said, Lord, behold, heere are two swords. And he said vnto them, It is enough. And he came out, & went (as he was wont) to mount Oliuet. And the disciples followed him: and when he came to the place, he said vnto them, Pray, lest ye fall into temptation. And he gate himselfe from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou wilt, remoone this cup from me. Nerertheless, not my will, but thine be fulfilled. And there appeared vnto him an Angel from heauen comforting him. And he was in an agony, and prayed the longer, and his sweat was like drops of blood, trickling down to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heauines, & he said vnto them, Why sleepe ye? Rise, and pray, lest ye fall into temptation. While he yet spake behold there came a company, and he that was called Iudas one of the twelue, went before them, and pressed nigh vnto Iesus, to kisse him. But Iesus said vnto him, Iudas, betrayest thou ỹ Son of man with a

kisse?

kisse? When they that were about him saw what would follow, they said vnto him, Lord, shal we smite with the sword? And one of them smote a seruant of the high Priest, & stroke off his right eare. Iesus answered, & said, Suffer ye thus far forth. And when he touched his eare, he healed him. Then Iesus said vnto the hie Priests & rulers of the Temple, & the Elders which were come to him, Yee be come out as to a theefe with swords & staues. When I was daily with you in ỹ Temple, ye stretched forth no hands against me. But this is euen your very houre, & the power of darknes. Then tooke they him, & led him & brought him to the hie Priests house, but Peter followed afar off. And when they had kindled a fire in the midst of the palace, and were set downe together, Peter also sate down among them. But when one of ỹ wenches beheld him as hee sate by the fire, (and looked vpon him) she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediatly while he yet spake, the cocke crew. And the Lord turned backe, and looked vpon Peter: and Peter remembred the words of the Lord, how he had said vnto him, Before the cocke crow, thou shalt deny me thrise. And Peter went out and wept bitterly. And the men ỹ tooke Iesus, mocked him, & smote him. And when they had blindfolded him, they stroke him on the face, and asked him, saying, Aread, who is he that smote thee? And many other things despitefully said they against him. And assoone as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into the Counsell, saying, Art thou very Christ? tell vs. And he said vnto them, If I tell you, ye will not beleeue mee: And if I aske you, you will not answere, nor let me goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then said they all, Art thou then the Sonne of God? He said, Yee say that I am. And they said, What need we of any further witnesse? For wee

our selues haue heard of his owne mouth.

¶ Thursday before Easter.

The Epistle. 1. Cor. 11.

THis I warne you of, and commend not, that ye come not together after a better maner, but after a worse, For first of all, when ye come together in the Congregation, I heare that there is dissention among you, and I partly beleeue it. For there must be sects among you, that they which are perfect among you may be knowen. When ye come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afore to eate his owne supper and one is hungry, and another is drunken. Haue ye not houses to eate and to drinke in? Despise ye the Congregation of God, and shame them that haue not? What shall I say vnto you? shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and said, Take ye and eat, this is my body which is broken for you: this do ye in remembrance of me. After ye same maner also he tooke the cup, when supper was done, saying, This cup is the new Testament in my blood: this doe as often as ye drinke it in remembrance of mee. For as often as yee shall eate this bread, and drinke of this cup, ye shall shew the Lords death till he come. Wherefore whosoeuer shall eate of this bread, & drinke of this cup of the Lord vnworthily, shalbe guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eat of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he make thno difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe: For if wee had iudged our selues, we should not haue been iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore, my brethren, when yee come together to eate, tarrie one for another. If any man hunger, let him eat at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel. Luke 23.

THe whole multitude of them arose, and led him vnto Pilate, and they began to accuse him, saying, We found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate asked him, saying, Art thou the King of the Iewes? He answered him, and said, Thou saiest it. Then said Pilate to the high Priests, and to the people, I find no fault in this man. And they were the more fierce saying, He moueth the people, teaching throughout all Iury, and began at Galilee, euen vnto this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoone as he knew that he belonged to Herods iurisdiction, he sent him to Herod, which was also at Ierusalem at that time. And when Herod saw Iesus, he was exceeding glad: for he was willing to see him of a long season, because he had heard many things of him, & he trusted to haue seen some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests and Scribes stood forth, and accused him earnestly. And Herod with his men of warre despised him, and when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate & Herod were made friends together: for before they were at variance. And Pilate called together the high Priests and the Rulers, and the people, and said vnto them, Ye haue brought this man vnto me, as one that perverteth the people, and behold, I examine him before you, and find no fault in this man of those things whereof ye accuse him, no nor yet Herod: for I sent you vnto him, and lo, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessity he must haue let one loose vnto them at that feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas, (which for a certaine sedition made in the citie, and for murder, was cast into prison) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. He said vnto them the third time, What euill hath he done? I find no cause of death in him: I will therefore chasten him, & let him

goe And they cried with loud voyces, requiring that he might be crucified. And the voices of them & of the high Priests prevailed. And Pilate gave sentence that it should be as they required, And he let loose vnto them him, that for insurrection & murderwas cast into prison, whom they had desired. And he delivered vnto them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laid they the crosse that he might beare it after Iesus. And there followed him a great company of people, and of women, which bewayled and lamented him: but Iesus turned back vnto them, and said, Ye daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children. For behold, the dayes will come, in the which they shal say, Happy are the barren, & the wombe that never bare, and the pappes which never gave sucke. Then shal they begin to say to the mountaines, Fall on vs, and to the hills, Couer vs. For if they doe this in a greene tree, what shall be done in the drie? And there were two euill doers led with him to be slaine. And after that they were come to the place which is called Caluary, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Iesus, Father, forgiue them, for they wote not what they doe. And they parted his rayment, and cast lots. And the people stood, & beheld, and the rulers mocked him with them, saying, He saued other men, let him saue himself, if he be very Christ, the chosen of God. The souldiers also mocked him, and came and offered him vinegre, and said, If thou be the King of the Iewes, saue thy selfe. And a superscription was written ouer him, with letters of Greeke, and Latine, and Hebrew, *This is the King of the Iewes*. And one of the euill doers which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for we receive according to our deeds: but this man hath done nothing amisse. And he said vnto Iesus, Lord remember me when thou comest into thy kingdome. And Iesus said vnto him, Verely I say vnto thee, To day

Dall thou be with me in Paradise. And it was about the sixt houre, and there was a darkenes ouer all the earth vntill the ninth houre, and the Sun was darkened, & the vaile of the temple did rent euen thorow the midst. And when Iesus had cryed with a loud voice, he said, Father, into thy hands I commend my spirit. And when he had thus said, hee gaue vp the ghost. When the Centurion saw what had happened, he glorified God, saying, Verely this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afarre off, beholding these things, and beheld, there was a man named Ioseph, a counseller, and he was a good man and a iust: the same had not consented to the counsell and deed of them, which was of Arimathea, a city of the Iewes, which same also waited for the kingdome of God: he went vnto Pilate, and begged the body of Iesus, and tooke it downe, & wrapped it in a linnen cloth, and laid it in a sepulchre that was hewen in stone, wherein neuer man before had bene laid. And that day was the preparing of the Sabbath, and the Sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laid. And they returned, and prepared sweet odours and ointments, but rested on the Sabbath day, according to the commandement.

¶ *On good Friday.*

The Collect.

ALmighty God, wee beseech thee graciously to behold this thy familie, for the which our Lord Iesus Christ was contented to be betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the Crosse: who liueth and reigneth, &c.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified, receiue our supplications and prayers which we offer before thee, for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministry, may truely and purely serue thee, through our Lord Iesus Christ, who liueth and reigneth, &c.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, haue mercy vpon all Iewes, Turkes, Infidels, and Heretikes, and take from them all ignorance, hardneſſe of heart, and contempt of thy word, and ſo fetch them home (bleſſed Lord) to thy flocke, that they may be ſaued among the remnant of the true Israelites, & be made one fold vnder one Shepheard, Ieſus Chriſt our Lord, who liueth, &c.

The Epiſtle. Heb. 10.

THe law (which hath but a ſhadow of good things to come, & not the very faſhion of things themſelues) can neuer (by thoſe ſacrifices which they offer yere by yere continually) make the commers thereunto perfect. For would not then thoſe ſacrifices haue ceaſed to haue been offered, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſins? Neuertheleſs, in thoſe ſacrifices is there mention made of ſinnes euery yere. For the blood of oxen and goats cannot take away ſinnes. Wherefore, when he commeth into the world, he ſaith, Sacrifice and offering thou wouldeſt not haue, but a body haſt thou ordained me. Burnt offering alſo for ſin haſt thou not allowed. Then ſaid I, Loe, I am here, (in the beginning of the booke it is written of me) that I ſhould do thy will, O God. Aboue, when he ſaith, Sacrifice, & offring, and burnt offerings, & ſinne offerings thou wouldeſt not haue, neither haſt thou allowed them (which yet are offered by the law) then ſaid he, Loe, I am here to doe thy will, O God: he taketh away the firſt to eſtabliſh the latter. By the which will we are made holy, euen by the offring of the body of Ieſus Chriſt once for all. And euery Prieſt is ready daily miniſtring, and offring oftentimes one maner of oblation, which can neuer take away ſins. But this man after hee had offered one ſacrifice for ſinnes, is ſet down for euer on the right hand of God, and from henceforth tarieth till his foes be made his footſtoole. For with one offering hath hee made perfect for euer them that are ſanctified. The holy Ghoſt himſelfe alſo beareth vs record, euen when he told before, This is the Teſtament that I will make vnto them. After thoſe dayes (ſaith the Lord) I will put my Lawes in their hearts, and in their

their minds will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offring for sins. Seeing therefore brethren, that by the meanes of the blood of Iesus, we haue libertie to enter into the holy place, by the new and liuing way which he hath prepared for vs through the vaile (that is to say) by his flesh: & seeing also that we haue an hie Priest which is ruler ouer the house of God, let vs draw nie with a true heart and a sure faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering (for hee is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue and to good workes, not forsaking the fellowship that wee haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel Iohn 18.

WHen Iesus had spoke these words, he went forth with his disciples ouer the brook Cedron, where was a garden, into the which he then entred with his disciples. Iudas also which betrayed him, knew the place, for Iesus oft times resorted thither with his disciples. Iudas then (after hee had receiued a band of men, and ministers of the hie Priests and Pharisees) came thither with lanternes, & firebrands, and weapons. And Iesus knowing all things that should come on him, went forth, and said vnto them, Whom seeke ye? They answered, Iesus of Nazareth. Iesus said vnto them, I am he. Iudas also which betrayed him, stood with them. Assoone then as he had said vnto them, I am he, they went backeward, and fell to the ground. Then asked he them againe, Whom seeke ye? They said, Iesus of Nazareth. Iesus answered, I haue told you that I am he? If ye seeke me therefore: let these goe their way, that the saying might bee fulfilled which he spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup

which my Father hath given me? Then the company, and the captaine, & the Ministers of the Iewes tooke Iesus and bound him, & led him away to Annas first, for he was father in law to Caiaphas, which was the high Priest the same yere. Caiaphas was he that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Iesus, & so did another disciple: that disciple was knowen to the hie Priest, and went in with Iesus into the palace of the high Priest: But Peter stood at the doore without. Then went out that other disciple (which was knowne to the high Priest) and spake to the damsell that kept the doore, & brought in Peter. Then said the damsell that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Iesus of his disciples, and of his doctrine. Iesus answered him, I spake openly in the world, I euer taught in the Synagogue and in the Temple, whither all the Iewes haue resorted, and in secret haue I spoken nothing. Why askest thou me? aske them which heard me, what I said vnto them, behold, they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Iesus on the face, saying. Answerest thou the hie Priest so? Iesus answered him, If I haue euill spoken, beare witnes of the euill: but if I haue well spoken, why smitest thou me? And Annas sent him bound to Caiaphas the hie Priest. Simon Peter stood and warmed himselfe. Then said they vnto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the seruants of the hie Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediately the cocke crew. Then led they Iesus from Caiaphas, into the hall of iudgement. It was in the morning, & they themselues went not into the iudgement hall, lest they should be defiled, but that they might eate the Passeouer. Pilate then went out to them, and said, What accusation bring you against this man? they answered, and said vnto him, If hee were not an

euill

euill doer, we would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your owne law. The Iewes therefore said vnto him, It is not lawful for vs to put any man to death: that the words of Iesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the iudgement hall againe, and called Iesus, & said vnto him, Art thou the king of the Iewes? Iesus answered, Sayest thou that of thy selfe, or did others tell it thee of me? Pilate answered, Am I a Iew? Thine owne nation and high Priests haue deliuered thee vnto me: what hast thou done? Iesus answered, My kingdome is not of this world. If my kingdom were of this world, then would my ministers truely fight, that I should not be deliuered to the Iewes: but now is my kingdom not from hence. Pilate therefore said vnto him, Art thou a king then? Iesus answered, Thou sayest that I am a King. For this cause was I borne, and for this cause came I into the world, that I should beare witnes vnto the truth: And all that are of the trueth heare my voice. Pilate said vnto him, What thing is trueth? And when he had said this, he went out againe vnto the Iewes, and said vnto them, I find in him no cause at all. Ye haue a custome, I should deliuer you one loose at Easter: will ye that I loose vnto you the King of the Iewes? Then cryed they all againe, saying, Not him, but Barabbas. The same Barabbas was a murderer. Then Pilate tooke Iesus therefore and scourged him, & the souldiers wound a crowne of thornes, & put it on his head, And they did on him a purple garment, & came vnto him, and said, Haile king of the Iewes: and they smote him on the face. Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Iesus forth wearing a crowne of thornes, and a robe of purple: And he saith vnto them, Behold the man. When the hie Priests therefore and y ministers saw him, they cryed, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him, for I find no cause in him. The Iewes answered him, We haue a law, and by our law he ought to die, because he made himselfe y Sonne of God. When Pilate heard that saying, he was the more afraid, and went againe

Into the Iudgment hall, and said vnto Iesus, Whence art thou? But Iesus gaue them no answere. Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuereth me vnto thee, hath the more sin: and from thenceforth seeke Pilate meanes to loose him. But the Iewes cried, saying, If thou let him go, thou art not Cesars friend: For whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, he brought Iesus forth, and sate downe to giue sentence in a place that is called the Pauement, but in the Hebrew tongue *Gabbatha*. It was the preparing day of Easter, about the sixt houre. And he saith vnto the Iewes, Behold your King. They cried, saying, away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus and led him away. And he bare his crosse, and went forth into a place, which is called the place of dead mens skuls, but in Hebrew, *Golgotha*, where they crucified him, & two other with him, on either side one, and Iesus in the midst. And Pilate wrote a title and put it vpon the crosse. The writing was: *Iesus of Nazareth King of the Iewes*. This title read many of the Iewes, for the place where Iesus was crucified, was neere to the city. And it was written in Hebrew, Greeke and Latine. Then said the high Priests of the Iewes to Pilat, Write not king of the Iewes, but that he said, I am king of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers when they had crucified Iesus tooke his garments, and made foure parts, to euery souldier a part, & also his coat. The coat was without seame, wrought vpon throughout. They said therefore among themselues, Let vs not diuide it, but cast lots for it, whose shall haue it: that the Scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas,

ophat, and Mary Magdalene. When Iesus therefore saw his mother, and the disciple whom hee loued, standing, he saith vnto his mother, Woman, behold thy sonne. Then said he to the Disciple, Behold thy mother. And from that houre the Disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. Now there stood a vessell by, full of vineger: therefore they filled a sponge with vineger, & bound it about with hyssop, and put it to his mouth. All soone as Iesus then receiued the vineger, he said, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the crosse on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, & that they might be taken downe. Then came the souldiers and brake the legs of the first, and of the other which was crucified with him: But when they came to Iesus, and saw that he was dead already, they brake not his legs, but one of the souldiers with a speare, thrust him into the side, & forthwith there came out blood and water. And he that saw it bare record, and his record is true. And he knoweth that he saith true, that ye might beleeue also. For these things were done, that the Scripture should be fulfilled, yee shall not breake a bone of him. And againe another Scripture saith, They shal looke vpon him whom they haue pierced. After this, Ioseph of *Arimathea* (which was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came therefore and tooke the body of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Iesus, and wound it in linnen clothes, with the odours, as the manner of the Iewes is to bury. And in the place where he was crucified there was a garden, & in the garden a new Sepulchre, wherein was neuer man laid. There laid they Iesus therefore, because of the preparing of the Sabbath of the Iewes, for the Sepulchre was nigh at hand.

¶ Easter

¶ On Easter Euen.

The Epistle. 1. Pet. 3.

IT is better (if the will of God be so) that ye suffer for well doing, then for euill doing: For as much as Christ hath once suffered for sins, the iust for the vniust, to bring vs to God, and was killed in pertaining to the flesh, but was quickened in the Spirit. In which spirit he also went and preached to the spirits that were in prison: which sometime had been disobedient, when the long suffring of God was once looked for in the dayes of Noe, while the Arke was a preparing, wherein a few, that is to say, eight soules, were saued by the water, like as baptisme also now saueth vs, not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen, Angels powers, and might subdued vnto him.

The Gospel. Matth. 27.

WHen the Euen was come, there came a rich man of *Arimathea*, named Ioseph, which also was Iesus disciple. He went vnto Pilate, and begged the body of Iesus. Then Pilate commanded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth, and laid it in his new tombe, which he had hewen out euen in the rock, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together vnto Pilate, saying, Sir, we remember that that deceiuer said, while hee was yet aliue, After three dayes I will rise againe. Command therefore that the sepulchre bee made sure vntill the third day, lest his disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last error shall be worse then the first. Pilate said vnto them, Ye haue a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure with the watchmen, and sealed the stone.

¶ On Easter day.

¶ *At morning prayer in stead of the Psalm,* O come let vs, &c. *these Anthems shall be sung or said.*

Chr

CHrist rising again from the dead, now dieth not, death from henceforth hath no power vpon him, for in that he died, he died but once to put away sinne but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sin, but liuing vnto God, in Christ Iesus our Lord.

CHrist is risen againe, the first fruites of them that sleepe, for seeing that by man came death by man also commeth the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shall be restored to life.

The Collect.

ALmighty God, which through thine only begotten Son Iesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace, preuenting vs thou doest put in our mindes good desires, so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle. Colos. 3.

IF yee bee risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God, Set your affections on heauenly things, and not on earthly things. For ye are dead, and your life is hid with Christ in God. When Christ, (which is our life) shall shew himselfe, then shall ye also appeare with him in glory. Mortifie therefore your earthly members, fornication, vnkannesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of Idoles: for which things sake, the wrath of God vseth to come on the children of vnbeliefe, among whom yee walked sometime, when ye liued in them.

The Gospel. Ioh. 20.

THe first day of the Sabbaths came Mary Magdalene early (when it was yet darke) vnto the sepulchre, and saw the stone taken away from the graue. Then shee ran, and came to Simon Peter, and to the other disciple whom Iesus loued, & saith vnto them, They haue taken away the Lord out of the graue, & we cannot tell where they haue laid him. Peter therefore went forth, and that other disciple, and came vnto the sepulchre. They ranne both together, and that other disciple did outran Peter, And came first

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into the iudgment hall, and said vnto Iesus, Whence art thou? but Iesus gaue them no answere. Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at al against me, except it were giuen thee from aboue: therfore he that deliuereth me vnto thee, hath the more sin: and from thenceforth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him go, thou art not Cesars friend: For whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, he brought Iesus forth, and sate downe to giue sentence in a place that is called the Pauement, but in the Hebrew tongue *Gabbatha*. It was the preparing day of Easter, about the sixt houre. And hee saith vnto the Iewes, Behold your King. They cryed, saying, away with him, away with him: crucifie him. Pilate saith vnto them, Shall I crucifie your King? The hie Priest answered, We haue no King but Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus and led him away. And he bare his crosse, and went foorth into a place, which is called the place of dead mens skuls, but in Hebrew, *Golgotha*, where they crucified him, & two other with him, on either side one, and Iesus in the midst. And Pilate wrote a title and put it vpon the crosse. The writing was *Iesus of Nazareth King of the Iewes*. This title read many of the Iewes, for the place where Iesus was crucified, was neere to the city. And it was written in Hebrew, Greeke and Latine. Then said the high Priests of the Iewes to Pilat, Write not king of the Iewes, but that he said, I am king of ỹ Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers when they had crucified Iesus tooke his garments, and made foure parts, to euery souldier a part, & also his coat. The coat was without seame, wrought vpon throughout. They said therefore among themselues, Let vs not diuide it, but cast lots for it, who shall haue it: that the Scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas,

ophas, and Mary Magdalene. When Iesus therefore saw his mother, and the disciple whom hee loued, standing, he saith vnto his mother, Woman, behold thy sonne. Then said he to the Disciple, Behold thy mother. And from that houre the Disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessell by, full of vineger: therefore they filled a spunge with vineger, & bound it about with hyssop, and put it to his mouth. Assoone as Iesus then receiued the vineger, he said, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon ỹ crosse on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, & that they might be taken downe. Then came the souldiers and brake the legs of the first, and of the other which was crucified with him: But when they came to Iesus, and saw that he was dead already, they brake not his legs, but one of the souldiers with a speare, thrust him into the side, & forthwith there came out blood and water. And he that saw it bare record, and his record is true. And he knoweth that he saith true, that ye might beleeue also. For these things were done, that the Scripture should be fulfilled, yee shall not breake a bone of him. And againe another Scripture saith, They shal looke vpon him whom they haue pierced. After this, Ioseph of *Arimathea* (which was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came therefore and tooke the body of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Iesus, and wound it in linnen clothes, with the odours, as the maner of the Iewes is to bury. And in the place where he was crucified there was a garden, & in the garden a new sepulchre, wherein was neuer man laid. There laid they Iesus therefore, because of the preparing of the Sabbath of the Iewes, for the sepulchre was nigh at hand.

¶ Easter

¶ On Easter Euen.

The Epistle. 1. Pet. 3.

IT is better (if the will of God be so) that ye suffer for well doing, then for euill doing: Inasmuch as Christ hath once suffered for sins, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the Spirit. In which spirit he also went and preached to the spirits that were in prison, which sometime had been disobedient, when the long suffring of God was once looked for in the dayes of Noe, while the Arke was a preparing, wherein a few, that is to say, eight soules, were saued by the water, like as baptisme also now saueth vs, not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen, Angels powers, and might subdued vnto him.

The Gospel. Matth. 27.

WHen the Euen was come, there came a rich man of Arimathea, named Ioseph, which also was Iesus disciple. He went vnto Pilate, and begged the body of Iesus. Then Pilate commanded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth, and laid it in his new tombe, which he had hewen out euen in the rock, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer said, while hee was yet aliue, After three dayes I will rise againe. Command therfore that the sepulchre bee made sure vntill the third day, lest his disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last error shall be worse then the first. Pilate said vnto them, Ye haue a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure with the watchmen, and sealed the stone.

¶ On Easter day.

¶ *At morning prayer in stead of the Psalm,* O come let vs, &c. *these Anthems shall be sung or said.*

Christ

CHrist rising again from the dead, now dieth not, death from henceforth hath no power upon him, for in that he died, he died but once to put away sinne but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sin, but liuing vnto God, in Christ Iesus our Lord.

CHrist is risen again, the first fruites of them that sleepe, for seeing that by man came death by man also commeth the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shall be restored to life.

The Collect.

ALmighty God, which through thine only begotten Son Iesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy special grace, preuenting vs: thou dooest put in our mindes good desires, so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle. Colos. 3.

IF ye bee risen again with Christ, seek those things which are aboue, where Christ sitteth on the right hand of God, set your affections on heauenly things, and not on earthly things. For ye are dead, and your life is hid with Christ in God. When soeuer Christ, (which is our life) shall shew himselfe, then shall ye also appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of Idoles: for which things sake, the wrath of God vseth to come on the children of vnbeliefe, among whom yee walked sometime, when ye liued in them.

The Gospel. Iohn 20.

THe first day of the Sabbaths came Mary Magdalene early (when it was yet darke) vnto the sepulchre, and saw the stone taken away from the graue. Then shee ran, and came to Simon Peter, and to the other disciple whom Iesus loued, & saith vnto them, They haue taken away the Lord out of the graue, & we cannot tell where they haue laid him. Peter therefore went forth, and that other disciple, and came vnto the sepulchre. They ranne both together, and that other disciple did outran Peter. And came first

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to the sepulchre. And when he had stouped down, he saw ſ linnen clothes lying yet went he not in. Then came Simon Peter following him, and went into the sepulchre, & saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped vp together in a place by it selfe. Then went in also that other disciple which came first to the sepulchre, and he saw, and beleeued. For as yet they knew not ſ Scripture, that he should rise again from death. Then the disciples went away again to their owne home.

¶ *The Munday in Easter weeke.*

The Collect.

ALmighty God, which through thine only begotten Son Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace presenting vs, thou dost put in our minides good desires: ſo by thy continuall helpe we may bring the same to good effect: through Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle. Actes 10.

PEter opened his mouth and said, Of a truth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, & worketh righteousnes is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things: which preaching was published throughout all Iurye, and began in Galilee, after the baptisme which Iohn preached: how God anointed Iesus of Nazareth with the holy Ghost & with power, who went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Iewes, and at Hierusalem, whom they slew, and hanged on a tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses chosen before of God, for the same intent, which did eat and drinke with him after he rose from death. And he commanded vs to preach vnto the people, & to testifie, that it is he which was ordeined of God to be the Iudge of the quicke and the dead. To him giue all the Prophets witnes, that

throw his Name, whosoever beleeueth in him, shall receiue remission of sinnes.

The Gospel, Luke 24.

BEhold, two of his disciples went the same day to a towne called *Emmaus*, which was from Hierusalem about threescore furlongs, & they talked together of all the things that had happened. And it chanced while they communed together and reasoned, Iesus himselfe drew neere, and went with them: But their eyes were holden that they should not know him. And he said vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, & said vnto him, Art thou only a stranger in Ierusalem, & hast not knowen the things which haue chanced there in these dayes? He said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet mighty indeed & word before God, and all the people, and how the his Priests and our rulers deliuered him to be condemned to death, & haue crucified him: but we trusted that it had beene he that should haue redeemed Israel. And besides all this, to day is euen the third day that they were done. Yea, & certaine women also of our company made vs astonied, which came early to the Sepulchre, and found not his body, and came saying, That they had seene a vision of Angels, which said that he was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not. And he said vnto them, O fooles, and slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And he began at Moses, & all the Prophets, and interpreted vnto them in all Scriptures which were writ of him. And they drew nigh vnto the towne which they went vnto, and he made as though he would haue gone further, but they constrained him, saying, Abide with vs, for it draweth toward night, and the day is far passed. And he went in to tary with them. And it came to passe, as he sate at meate with them, hee tooke bread, and blessed it, and brake, & gaue to them. And their eyes were opened, and they knew him: & he vanished out

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of their sight And they said betweene themselues Did not our hearts burne within vs, while he talked with vs by the way, & opened to vs the Scriptures? And they rose vp the same houre and returned to Ierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast giuen thine onely Son, to die for our sins, & to rise again for our iustification: grant vs so to put away the leauen of malice & wickednes, that we may alway serue thee in pureness of liuing and truth, through Iesus Christ our Lord.

The Epistle. Act. 13.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For they that inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet they desired Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre. But God raised him again from death the third day. And he was seene many dayes of them which went with him from Galile to Hierusalem, which are witnesses vnto the people. And we declare vnto you how, that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he hath raised vp Iesus again, euen as it is written in the second Psalme, Thou art my Son, this day haue I begotten thee. As concerning that he raised him vp from death, now no more to return to corruption, he said on this wise, Thy holy promises made to Dauid, will I giue faithfully vnto you. Wherfore he saith also in another place, Thou shalt not suffer thine holy One to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe, & was laid vnto his fathers, and saw corruption. But he whom God raised againe, saw

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no corruption. Be it knowen vnto you therefore (ye men and brethren) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue, are iustified from all things, from which ye could not be iustified by the Law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold, ye disciples, and wonder, and perish yee: For I doe a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

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IEsus stood in the midst of his disciples, and said vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seene a spirit, and he said vnto them, Why are ye troubled: and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle me, and see: for a spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feete. And while they beleeued not for ioy, and wondred, he said vnto them, Haue ye here any meat? And they offred him a piece of a broiled fish, & of an hony combe. And he tooke it, and did eate before them. And he said vnto them, These are the words which I spake vnto you, while I was yet w you, That all must needs be fulfilled which were written of me in the law of Moses, & in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behoueth Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

℣ *The first Sunday after Easter.*

The Collect.

Almighty, &c. *As at the Communion on Easter day.*

The Epistle. 1. John 5.

ALl that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is he that ouercommeth the world, but he that beleeueth y Iesus is the Sonne of God? This Iesus Christ is he that came by water

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and blood: not by water only, but by water & blood. And it is the Spirit that beareth witnesse, because the Spirit is truth. For there are three which beare record in heaven, the Father, the Word, and the holy Ghost, and these three are one. And there are three which beare record in earth, the Spirit, & Water, & Blood, and these three are one. If we receive the witnesse of men, the witnesse of God is greater. For this is the witnesse of God, which he testified of his Sonne. He that believeth on the Sonne of God, hath the witnesse in himselfe: He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Sonne. And this is the record, how that God hath given vnto vs eternall life, and this life is in his Sonne. He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

The Gospel. Iohn 20.

THe same day at night, which was the first day of the Sabbath, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus & stood in the midst, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Iesus to them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had said these words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whose soeuer sinnes yee remit, they are remitted vnto them: and whose soeuer sinnes ye retaine, they are retained.

¶ *The second Sunday after Easter.*

The Collect.

ALmighty God, which hast giuen thine only Sonne to be vnto vs both a sacrifice for sinne, and also an example of godly life, giue vs the grace that we may alway most thankefully receiue that his inestimable benefit, and also daily endeuour our selues to follow the blessed steppes of his most holy life.

The Epistle. 1. Pet. 2.

THis is thanke worthy, if a man for conscience toward God indure griefe, and suffer wrong vnder-serued. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when

ye do well, ye suffer wrong, & take it patiently, this is more thanke with God: for hereunto verely were ye called. For Christ also suffered for vs, leaving vs an ensample, that ye should follow his steps: which did no sin, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: when he suffred, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned vnto the shepheard and Bishop of your soules.

The Gospel, Iohn 10.

Christ said, I am the good Shepheard. A good Shepheard giueth his life for the sheepe. An hired seruant and he which is not the shepheard (neither the sheepe are his owne) seeth the wolfe coming, and forsaketh the sheepe and fleeth, and the wolfe catcheth and scatereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and know my sheepe, and am knowen of mine. As my Father knoweth me, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue which are not of this folde, them also must I bring, and they shall heare my voyce, and there shalbe one folde, and one shepheard.

¶ *The third Sunday after Easter.*

The Collect.

Almighty God, which shewest to all men that be in errour, the light of thy truth, to the intent that they may returne into the way of righteousnesse, grant vnto all them that be admitted into the fellowship of Christes religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Iesus Christ.

The Epistle, 1. Pet. 2.

Dearely beloued, I beseech you as strangers and pilgrims abstaine from fleshly lusts, which fight against the soule: & see that you haue honest conuersation among y Gentiles, that whereas they backbite you as euill doers, they may see your good workes, and

and praise God in the day of visitation Submit your selues therefore euery man for the Lords sake, whether it be vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well doing, ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloake of malicioufneſſe, but euen as the ſeruants of God. Honour all men, loue brotherly ſelowſhip, feare God, honour the King.

The Gospel. John 16.

IEſus ſaid to his diſciples, After a while ye ſhall not ſee me, & againe, After a while ye ſhall ſee me: becauſe I goe to the Father. Then ſaid ſome of his diſciples betweene themſelues, What is this that he ſaith vnto vs, After a while ye ſhall not ſee me, and againe, after a while ye ſhall ſee me, and that I goe to the Father? They ſaid therefore, What is this that he ſaith, After a while? We cannot tell what he ſaith. Iesus perceiued that they would aſke him, and ſaid vnto them, Ye enquire of this betweene your ſelues, becauſe I ſaid, After a while ye ſhall not ſee me, and againe, after a while ye ſhall ſee me. Verely, verely, I ſay vnto you, Yee ſhall weepe and lament, but contrariwiſe the world ſhall reioyce: ye ſhall ſorrow, but your ſorrow ſhall bee turned to ioy. A woman when ſhe trauelleth, hath ſorrow, becauſe her houre is come: but aſſoone as ſhe is deliuered of the child, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the world. And ye now therefore haue ſorrow: but I will ſee you againe, and your heart ſhall reioyce, and your ioy ſhall no man take from you.

¶ *The fourth Sunday after Easter.*

The Collect.

ALmighty God, which doeſt make the mindes of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandeſt, and deſire that which thou doeſt promiſe, that among the ſundry and manifold changes of the world, our hearts may ſurely there bee fixed, whereas true ioyes are to bee found, through Iesus Chriſt our Lord, Amen.

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The Epistle. Iames. 1.

EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of light, with whom is no variablenesse neither shadow of change. Of his owne will begate he vs with the word of trueth, that we should be the first fruits of his creatures. Wherefore, deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthines, and superfluity of malicetousnesse, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The Gospel. Iohn 16.

IEsus said vnto his disciples, Now goe I my way to him that sent me, and none of you asketh me whither I goe: but because I haue said such things vnto you, your hearts are full of sorrow. Neuertheless, I tell you the trueth, It is expedient for you that I go away: for if I goe not away, that Comforter will not come vnto you. But if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sinne, and of righteousnes, and of iudgement. Of sinne, because they beleeued not on me: Of righteousnesse, because I goe to my Father, and ye shall see me no more: Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but yee cannot beare them away now. Howbeit when he is come (which is the Spirit of trueth) he will lead you into all trueth. He shall not speake of himselfe, but what soeuer he shal heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore said I vnto you, that he shall take of mine, and shew vnto you.

¶ The fift Sunday after Easter.
The Collect.

LOrd, from whome all good things doe come, grant vs thy humble seruants, that by thy holy inspiration we may thinke those things that be good, and by thy mercifull guiding may performe the same; through our Lord Iesus Christ, Amen.

The

The fift Sunday after Easter.

The Epistle. Iames 1.

SEe that ye be doers of the word, and not hearers only, deceiuing your owne selues. For if any man heare the Word, and declare not the same by his workes, he is like vnto man beholding his bodily face in a glasse: for assoone as hee hath looked on himselfe, he goeth his way, & forgetteth immediatly what his fashion was: But who so looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetfull hearer, but a doer of the worke) the same shall bee happy in his deed. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine Pure deuotion, and vndefiled before God the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospell. Iohn 16.

VErily, verily I say vnto you, Whatsoeuer ye aske the Father in my Name, he will giue it you. Hitherto yee haue asked nothing in my Name, Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken to you by prouerbs: The time will come, when I shall no more speake vnto you by prouerbes, but I shall shew you plainely from my Father. At that day shall yee aske in my Name: And I say not vnto you that I will speake vnto my Father for you: for the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world againe, I leaue the world, and goe to the Father. His Disciples said vnto him, Loe, now thou talkest plainely, and speakest no prouerbe. Now wee are sure that thou knowest all things, and needest not that any man should aske thee any question, therefore beleeue wee that thou camest from God. Iesus answered them, Now ye doe beleeue: behold, the houre draweth nigh, and is already come, that ye shall be scattered euery man to his owne, and shall leaue me alone. And yet am not I alone, for the Father is with me. These words haue I spoken vnto you, that in me ye might haue peace, for in the world shall ye haue tribulation: But be of good cheared haue ouercome the world.

¶ Ascension

¶ Ascension day.

The Collect.

GRant we beseech thee Almighty God, that like as we doe beleeue thine onely begotten Sonne our Lord to haue ascended into the heauens: so we may also in heart and mind thither ascend, and with him continually dwell.

The Epistle. Actes 1.

IN the former treatise (deare Theophilus) we haue spoken of all that Iesus began to do and teach, vntill the day in which he was taken vp, after that he through the holy Ghost had giuen commandements vnto the Apostles whom he had chosen, to whom also he shewed himselfe aliue after his passion, (and that by many tokens) appearing vnto them fourty dayes, and speaking of the kingdome of God, and gathered them together, and commanded them that they should not depart from Hierusalem, but to wait for the promise of the Father, whereof (saith he) yee haue heard of me. For Iohn truely baptized with water, but ye shall be baptized with the holy Ghost, after these fewe dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome to Israel? And he said vnto them, It is not for you to know the times or the seasons, which the Father hath put in his owne power: But ye shall receiue power after the holy Ghost is come vpon you: and ye shall be witnesses vnto me, not only in Hierusalem, but also in all Iury, & in Samaria, and euen vnto the worlds end. And when hee had spoken these things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing vp into heauen? This same Iesus which is taken vp from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

The Gospel. Mark. 16.

IEsus appeared vnto the eleuen as they sate at meat, and cast in their teeth their vnbeliefe & hardnesse of heart, because they beleeued not them which had seene that he was risen again from the dead. And he said vnto them, Go ye into all the world and preach

the

the Gospel to all creatures: He that believeth, & is baptized, shall be saued: but hee that believed not, shall be damned. And these tokens shall follow them that believe, In my Name shall they cast out deuils, they shall speake with new tongues, they shall take away serpents: and if they drinke any deadly thing, it shall not hurt them: they shall lay their handes on the sicke, and they shall recouer. So when the Lord had spoken vnto them, hee was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ *The Sunday after Ascension day.*

The Collect.

O God the King of glory, which hast exalted thine only Sonne Iesus Christ with great triumph into thy kingdome of heauen: wee beseech thee leaue vs not comfortlesse, but send vs thy holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before: who liueth and reigneth, &c.

The Epistle, 1. Pet. 4.

THe end of all things is at hand. Be ye therefore sober, & watch vnto prayer, but aboue all things haue feruent loue among your selues, for loue shall couer the multitude of sinne. Be ye hospitable one to another without grudging. As euery man hath receiued the gift, euen so minister the same to another, as good ministers of the manifold graces of God. If any man speake, let him talke as the words of God: if any man minister, let him doe it, as of the ability which God ministreth to him, that God in all things may be glorified, through Iesus Christ, to whom be praise and dominion for euer and euer. Amen.

The Gospel, Iohn 15.

WHen the comforter is come, whom I will send vnto you from the Father (euen the Spirit of truth, which proceedeth of the Father) he shall testifie of me, and ye shal beare witnesse also, because ye haue bin with me from the beginning. These things haue I spoken vnto you, because ye should not be offended. They shal excommunicate you, yea, the time shal come that whosoeuer killeth you, will thinke that he doth

God forsake. And such things will they do vnto you, because they know not knowen my Father, neither yet me. But these things have I told you, that when the time is come ye may remember them that I told you.

Whitsunday.

The Collect.

GOd which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Iesus Christ our Sauiour, who liueth and reigneth with thee in the vnitie of the same Spirit, one God, world without end, Amen.

The Epistle. Actes 2.

WHen the fifty dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had been the comming of a mighty wind, & it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had been of fire, and it sate vpon each of them, and they were all filled with the holy Ghost, and began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem, Iewes, deuout men, out of euery nation of them y are vnder heauen. When this was noised about, the multitude came together, and were abashed, because that euery man heard them speake in his owne language. They wondred all, & marueiled, saying among themselues, Behold, are not all these which speak, of Galilee? And how heare we euery man his own tongue, wherein we were borne? Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iury, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libye, which is beside Cyrene, and strangers of Rome, Iewes & Proselytes, Cretes and Arabians: we haue heard them speake in our owne tongues the great works of God.

The Gospel, Iohn 14.

IEsus said vnto his disciples, If ye loue me, keepe my commandements, and I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer, euen the Spirit of truth, whom the

world cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shalbe in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more, but yee see mee: for I liue, and ye shall liue. That day shall yee know, that I am in my Father, and you in me, and I in you. He that hath my commandements and keepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my Father, & I will loue him, and will shew mine owne selfe vnto him. Iudas saith vnto him (not Iudas Iscariot) Lord, what is done, that thou wilt shew thy selfe vnto vs, and not vnto the world? Iesus answered & said vnto him, If a man loue me he will keepe my sayings, and my Father will loue him, and we will come vnto him, and dwel with him. He that loueth me not, keepeth not my sayings. And the word which ye heare, is not mine, but the Fathers which sent me. These things haue I spoken vnto you, being yet present with you, but the Comforter, which is the holy Ghost, whom my Father will send in my Name, he shall teach you all things, & bring all things to your remembrance, whatsoeuer I haue said vnto you. Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I said vnto you, I go and come again vnto you. If ye loued me, ye would verily reioyce, because I said, I go vnto the Father: for the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in mee: but that the world may know that I loue the Father. And as the Father gaue me commandement, euen so doe I.

¶ Munday in Whitsun weeke.

The Collect.

GOd, which as vpon this day hast taught, &c. *As vpon Whitsunday.*

The Epistle. Actes 10.

THen Peter opened his mouth, & said, Of a truth I perceiue, y there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnes, is accepted with him. Ye know the

preaching

preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, (he is Lord ouer all things.) Which preaching was published throughout all Iury (and began in Galilee after the baptisme which Iohn preached) how God annointed Iesus of Nazareth with the holy Ghost and with power: Which Iesus went about doing good, and healing all that were oppressed of the deuill, for God was with him. And we are witnesses of all things which he did in the land of the Iewes, and at Hierusalem, whom they slew and hanged on a tree: Him God raised vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commanded vs to preach vnto the people, and to testifie, that it is he which was ordeined of God to be the Iudge of quicke and dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him shall receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the Circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not bee baptized, which haue receiued the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The Gospel. Iohn 3.

SO God loued the world, that he gaue his onely begotten Sonne: that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his Sonne into the world to condemne the world, but that the world through him might be saued. He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, because he hath not beleeued in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loued darkenesse more then light, because their deedes were euill. For euery one that euill doth, hateth the light, neither commeth to

the light, lest his deeds should be reprooued. But he that doeth the trueth, commeth to the light, that his deeds may be knowen, how that they are wrought in God.

¶ Tuesday in Whitsun weeke.
The Collect.

God, which &c. *As upon Whitsunday.*

The Epistle. Acts 8.

WHen the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn, which when they were come downe, prayed for them, that they might receiue the holy Ghost, for as yet he was come on none of them: but they were baptized only in the Name of Christ Iesus. Then layed they their hands on them, and they receiued the holy Ghost.

The Gospel. Iohn 10.

VErely, verely I say vnto you, he that entreth not in by the doore into the sheepefold, but climbeth vp some other way, ¶ same is a thiefe & a murtherer. But he that entreth in by the doore, is the shepheard of the sheepe. To him the porter openeth, & the sheep heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voice. A ſtāger will they not follow, but wil flee from him: for they know not the voice of strangers. This prouerb spake Iesus vnto the, but they vnderstood not what things they were wch he spake vnto them. Then said Iesus vnto them agaiue, Verely, verely I say vnto you, I am th doore of the sheepe: all (euen as many as came before mee) are theeues and murtherers: but the sheepe did not heare them. I am the doore, by me if any enter in, he shalbe safe, and shall goe in and out and finde pasture. A thiefe commeth not but for to steale, kill and destroy. I am come ¶ they might haue life, and that they might haue it more abundantly.

¶ Trinitie Sunday.

ALmighty and euerlasting God, which hast giuen vnto thy seruants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiestie, to worship

worship the Vnitie: wee beseech thee, that through the stedfastnesse of this faith, wee may euermore bee defended from all aduersitie, which liuest & reignest one God, world without end. Amen.

The Epistle. Apoc. 4.

AFter this I looked, & behold a dore was open in heauen, and the first voice which I heard, was as it were a trumpet, talking with mee, which said, Come vp hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the spirit, and behold, a seat was set in heauen, and one sate on the seat. And hee that sate was to looke vpon like vnto a Iasper stone, and a Sardine stone. And there was a raine-bow about the seat, in sight like vnto an Emerauld. And about ſ seat were foure and twenty seats, and vpon the seats foure & twenty Elders sitting, clothed in whit raiment, and had on their heads crownes of gold. And out of the seat proceeded lightnings, and thundrings and voyces. And there were seuen lampes of fire burning before the seat, which are the seuen spirits of God. And before the seat, there was a sea of glasse, like vnto Chrystall, and in the midst of the seat, & round about the seat were foure beasts full of eyes before & behinde. And the first beast was like a lion, and the second beast was like a calfe, and the third beast had a face like a man, and ſ fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts gaue glory and honour, & thanks to him that sate on the throne (which liueth for euer and euer) the foure and twenty Elders fell downe before him that sate on the throne, and worthipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthy, O Lord (our God) to receiue glory, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The Gospel. John 3.

THere was a man of the Pharises, named Nicodemus a ruler of ſ Iewes. The same came to Iesus by night, & said vnto him, Rabbi, we know that thou

art a teacher come from God (for no man could do such miracles as thou doest, except God were with him. Iesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue he cannot see the kingdom of God. Nicodemus said vnto him, How can a man be borne when he is old? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man be borne of water, & of ye Spirit, he cannot enter into ye kingdome of God. That which is borne of the flesh, is flesh: and ye which is borne of ye spirit, is spirit. Marueile not thou, ye I said vnto thee, Ye must be borne frō aboue. The wind bloweth where it listeth, and thou hearest the sound thereof, but ye canst not tell whence it commeth, nor whither it goeth: so is euery one that is borne of ye spirit. Nicodemus answered, and said vnto him, How can these things be? Iesus answered, and said vnto him, Art thou a Master in Israel, & knowest not these things? Verily, verily, I say vnto thee, We speak that we know, and testifie that we haue seene, and ye receiue not our witnes. If I haue told you earthly things & ye beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he ye came down from heauen, euen ye Son of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the Son of man be lift vp, ye whosoeuer beleeueth in him, perish not, but haue euerlasting life.

The first Sunday after Trinitie.

The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenes of our mortall nature can do no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy commandements, we may please thee both in will & deed, through Iesus Christ our Lord.

The Epistle. 1. *Iohn* 4.

DEarly beloued, let vs loue one another, for loue commeth of God: and euery one that loueth, is borne of God, & knoweth God. He that loueth not, knoweth not God, for God is loue. In this appeareth the loue of God toward vs, because that God sent his only begotten Son into ye world, that we might liue through him. Herein is loue: not that we loued God, but

but that he loued vs, and sent his Sonne to be the propitiation for our sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, & his loue is perfect in vs. Herby know we that we dwel in him, & he in vs, because he hath giuen vs of his spirit. And we haue seene, and doe testifie, that the Father sent the Son to be the Sauiour of the world. Whosoeuer confesseth that Iesus is the Son of God, in him dwelleth God, and hee in God. And we haue known & beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should truste in the day of Iudgement. For as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare, for feare hath paine: and he that feareth, is not perfect in loue. We loue him, for hee loued vs first. If any man say, I loue God and yet hate his brother, he is a liar. For how can he ly loueth not his brother whom he hath seen, loue God whom he hath not seen? And this commandement haue we of him, that he which loueth God, should loue his brother also.

The Gospel, Luke 16.

THere was a certain rich man which was clothed in purple & fine white, & fared deliciously euery day. And there was a certaine beggar named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbes which fell from the rich mans board, and no man gaue vnto him. The dogs came also & licked his sores. And it fortuned that the begger dyed, & was caried by the Angels into Abrahams bosom. The rich man also died, & was buried; and being in hell in torments, he lift vp his eyes, and saw Abraham a far off, and Lazarus in his bosom, and he cryed, and said Father Abraham, haue mercy on me, and send Lazarus that he may dip the tip of his finger in water, & coole my tongue, for I am tormented in this flame. But Abraham said, Son remember that thou in thy life time receiuedst thy pleasure, and contrariwise, Lazarus receiued paine, but now he is comforted, and thou art punished. Beyond all this betweene vs and you there is a great space set, so that they which would goe from hence to you cannot, neither may

come frō thence to vs. Then he said, I pray thee therefore Father, send him to my fathers house (for I haue fiue brethren) for to warne them, lest they come also into this place of torment. Abraham said vnto him, They haue Moses & the Prophets, let thē heare them. And he said, Nay father Abrahā, but if one come vnto them from the dead they will repent. He said vnto him, If they heare not Moses & the Prophets, neither will they beleeue though one arise frō death against.

¶ *The second Sunday after Trinity.*

The Collect.

LOrd make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them which thou doest bring vp in thy stedfast loue. Grant this, &c.

The Epistle. 1. Iohn 3.

MAruel's not my brethren, though the world hate you. We know that we are translated frō death vnto life, because we loue the brethren. He that loueth not his brother abideth in death. Whosoeuer hateth his brother is a manslayer, & ye know that no manslayer hath eternall life abiding in him. Hereby perceiue wee loue, because he gaue his life for vs, and we ought to giue our liues for the brethren. But who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue, but in deed and in verity. Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemn vs, God is greater then our heart, & knoweth all things. Dearely beloued if our heart cōdemne vs not, thē haue we trust to Godward, & whatsoeuer we aske, we receiue of him, because we keepe his commandements, & doe those things which are pleasant in his sight: and this is the Commandement that we beleeue on the Name of his Son Iesus Christ, & loue one another as he gaue commandement. And he that keepeth his Commandements dwelleth in him, and he in him: and hereby we know that hee abideth in vs, euen by the Spirit that he hath giuen vs.

The Gospel. Luke 14.

A Certaine man ordained a great Supper, & bade many, & sent his seruant at supper time to say to them

them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said vnto him, I haue bought a farme, and I must needs go and see it, I pray thee haue me excused. And another said, I haue bought fiue yoke of oxen, & I goe to proue them: I pray thee haue me excused. And another said, I haue married a wife, & therefore I cannot come. And the seruant returned and brought his master word againe thereof. Then was the good man of the house displeased, and said to his seruant, Goe out quickly into the streetes, and quarters of the city, and bring in hither the poore and feeble, and the halt, & blind. And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord said vnto his seruant, Goe out into the highwayes and hedges, & compell them to come in, that my house may be filled: For I say vnto you, that none of those men which were bidden, shall taste of my Supper.

¶ *The iij. Sunday after Trinitie.*

The Collect.

LOrd we beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray: grant that by thy mighty ayde, we may be defended through Iesus Christ our Lord.

The Epistle. 1. Pet. 5.

BVbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, & giueth grace to the humble. Submit your selues therefore vnder the mighty hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober and watch: for your aduersary the deuill as a roaring lion, walketh about, seeking whom he may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethen that are in the world. But the God of all grace which hath called vs vnto his eternall glory by Christ Iesus, shall his owne selfe (after ye haue suffered a little affliction) make you perfect, stable, strengthen and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospell. Luke 15.

THen resorted vnto him all the Publicans & sinners for to heare him. And the Pharises & Scribes

murmured, saying, He receiueth sinners, and eateth with them. But he put forth this parable vnto them, saying, What man among you hauing an hundred sheepe (if he lose one of them) doeth not leaue ninety and nine in the wilderness, and goeth after that which is lost, vntill he finde it? and when he hath found it, he layeth it on his shoulders with ioy: and assoone as he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioyce with me: for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which need no repentance. Either what woman hauing ten groates if she lose one groate, doth not light a candle and sweepe the house, & seeke diligently till she find it? And when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue found the groate which I had lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God ouer one sinner that repenteth.

¶ *The fourth Sunday after Trinitie.*

The Collect.

GOd the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so passe through things temporall, that we finally lose not the things eternall. Grant this heauenly Father, for Iesus Christs sake our Lord. Amen.

The Epistle. Rom. 8.

I suppose that the afflictions of this life, are not worthy of the glory which shalbe shewed vpon vs for, the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will, which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. For we know that euery creature groaneth with vs also, and trauelleth in paine, euen vntil this time: not onely it, but we also which haue the first fruits of the holie ghost, mourne in our selues also, and wait for the adoption of the children of God, euen the deliuerance of our bodies.

The

The Gospell. Luke 6.

BE ye mercifull, as your father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgeue, and ye shall be forgiuen. Giue and it shalbe giuen vnto you, good measure and prested downe, and shaken together, and running ouer shall men giue into your bosomes. For with the same measure that ye mete withall, shall others men mete to you againe. And he put forth a similitude vnto them, Can the blinde lead the blinde? Do they not both fall into the ditch? The disciple is not aboue his master. But euery man shall be perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Fierst thou hypocrite, cast out the beame out of thine owne eye, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

¶ *The fift Sunday after Trinitie.*

The Collect.

GRaue Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy gouernance, that thy congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord. Amen.

The Epistle. 1. Peter. 3.

BE ye all of one mind, & of one hart, louing as brethren be pitifull, be courteous (meeke) not rendering euill for euill, or rebuke for rebuke, but contrariwise blesse, knowing that ye are thereunto called, euen that ye should be heires of the blessing. For he that loueth long after life, & loueth to see good dayes, let him refraine his tongue from euill, & his lips that they speake no guile. Let him eschew euill, and doo good, let him seeke peace and ensue it. For the eyes of the Lord are ouer the righteous, & his eares are open vnto their prayers. Againe the face of the Lord is ouer them that do euill. Moreouer, who is he that will harme you, if ye follow that is good? Yea happy are ye if any trouble happen vnto you for righteousnesse sake. Be not ye afraid for any terror of them, neither be ye troubled, but sanctifie the Lord God in your hearts.

The

The vj Sunday after Trinitie.

The Gospel. Luke 5.

IT came to passe ẏ (when the people pressed vpon him to heare the word of God) he stood by ẏ lake of Genesereth, & saw two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets. And hee entred into one of the ships (ẇ pertained to Simon) and prayed him that he would thrust out a little from the land: and he sate downe & taught the people out of the ship. When he had left speaking, he said vnto Simon, Lanch out into the deepe, & let slip your nets to make a draught, And Simon answered, and said vnto him, Master, we haue laboured all night, & haue taken nothing: neuertheless, at thy commandement I will loose foorth the net. And when they had so done they inclosed a great multitude of fishes, but their net brake: and they beckened to their fellowes (which were in ẏ other ship) that they should come and helpe them, and they came and filled both ships, that they sunke againe. When Simon Peter saw this, he fell down at Iesus knees, saying, Lord, goe from me, for I am a sinfull man. For he was astonied, & all that were with him, at ẏ draught of fishes which they had taken, and so was also Iames and Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus said vnto Simon, Feare not, from henceforth ẏ shalt catch men. And they brought the ships to land, and forsooke all and followed him.

¶ The sixt Sunday after Trinitie.

The Collect.

GOd, which hast prepared to them that loue thee such good things as passe mans vnderstanding: power into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises which exceed all that we can desire, through Iesus Christ our Lord.

The Epistle. Rom. 6.

KNow ye not, ẏ all we which are baptized in Iesus Christ are baptized to die ẇ him? Wee are buried then with him by Baptisme for to die, that likewise as Christ was raised from death by the glory of the Father, euen so we also should walke in a new life. For if we be graffed in death like vnto him, euen so shall we be partakers of his holy resurrection: knowing this, that our old man is crucified with him

also

also, that the body of sinne might vtterly be destroyed, that henceforth we should not bee seruants vnto sinne. For he that is dead, is iustified from sin. Wherefore if we be dead with Christ, we beleeue that we shall also liue with him: knowing that Christ being raised from death, dieth no more. Death hath no more power ouer him, for as touching that he died, he died concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider ye also that ye are dead as touching sinne: but are aliue vnto God, through Iesus Christ our Lord.

The Gospel. Matth. 5.

IEsus said vnto his disciples, except your righteousnesse exceed the righteousnesse of the Scribes & Phasies, ye cannot enter into the kingdome of heauen. Ye haue heard that it was said vnto them of old time, Thou shalt not kill, whosoeuer killeth shalbe in danger of iudgement. But I say vnto you, That whosoeuer is angry with his brother (vnaduisedly) shall be in danger of iudgement. And whosoeuer saith vnto his brother, *Racha*, shalbe in danger of a Counsell. But whosoeuer saith, Thou foole, shalbe in danger of hell fire. Therefore, if thou offerest thy gift at the Altar, & there remembrest that thy brother hath ought against thee, leaue there thine offering before the Altar, and go thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, while thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge and the Iudge deliuer thee to the minister, and then thou be cast into prison. Verely I say vnto thee, thou shalt not come out thence till thou hast paid the vttermost farthing.

The vij. Sunday after Trinitie.

The Collect.

GOd of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnes, & of thy great mercy keepe vs in the same through Iesus Christ our Lord.

The Epistle. Rom. 6.

I speake grossly, because of the infirmitie of your flesh. As yee haue giuen your members seruants to vncleannesse, and to iniquity (from one iniquity to another) euen so now giue ouer your members seruants

vnto

The vj Sunday after Trinitie.

The Gospel. Luke 5.

IT came to passe ẏ (when the people pressed vpon him to heare the word of God) he stood by ẏ lake of Genesereth, & saw two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets. And hee entred into one of the ships (ẏ pertained to Simon) and prayed him that he would thrust out a little from the land: and he sate downe & taught the people out of the ship. When he had left speaking, he said vnto Simon, Lanch out into the deepe, & let slip your nets to make a draught. And Simon answered, and said vnto him, Master, we haue laboured all night, & haue taken nothing: neuertheless, at thy commandement I will loose foorth the net. And when they had so done they inclosed a great multitude of fishes, but their net brake: and they beckened to their fellowes (which were in ẏ other ship) that they should come and helpe them, and they came and filled both ships, that they sunke againe. When Simon Peter saw this, he fell down at Iesus knees, saying, Lord, goe from me, for I am a sinfull man. For he was astonied, & all that were with him, at ẏ draught of fishes which they had taken, and so was also Iames and Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus said vnto Simon, Feare not, from henceforth ẏ shalt catch men. And they brought the ships to land, and forsooke all and followed him.

¶ The sixt Sunday after Trinitie.

The Collect.

GOd, which hast prepared to them that loue thee such good things as passe mans vnderstanding: power into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises which exceed all that we can desire, through Iesus Christ our Lord.

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KNow ye not, ẏ all we which are baptized in Iesus Christ are baptized to die ẏ him? Wee are buried then with him by Baptisme for to die, that likewise as Christ was raised from death by the glory of the Father, euen so we also should walke in a new life. For if we be graffed in death like vnto him, euen so shall we be partakers of his holy resurrection: knowing this, that our old man is crucified with him

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also, that the body of sinne might vtterly be destroyed, that henceforth we should not be seruants vnto sinne. For he that is dead, is iustified from sin. Wherefore if we be dead with Christ, we beleeue that we shall also liue with him: knowing that Christ being raised from death, dieth no more. Death hath no more power ouer him, for as touching that he died, he died concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider ye also that ye are dead as touching sinne: but are aliue vnto God, through Iesus Christ our Lord.

The Gospell, Matth. 5.

I Also said vnto his disciples, except your righteousnes exceed the righteousnes of the Scribes & Phasises, ye cannot enter into the kingdome of heauen. Ye haue heard that it was said vnto them of old time, Thou shalt not kill, whosoeuer killeth shalbe in danger of iudgement. But I say vnto you, That whosoeuer is angry with his brother (vnaduisedly) shall be in danger of iudgement. And whosoeuer saith vnto his brother, Raca, shalbe in danger of a Counsell. But whosoeuer saith, Thou foole, shalbe in danger of hell fire. Therefore, if thou offer thy gift at the Altar, & there remembrest that thy brother hath ought against thee, leaue there thine offering before the Altar, and go thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, while thou art in the way with him, least at any time the aduersary deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. Verely I say vnto thee, thou shalt not come out thence till thou hast paid the vttermost farthing.

The viij. Sunday after Trinitie.

The Collect.

GOd of all power and might, which art the author and giuer of all good things, graffe in our hearts loue of thy Name, increase in vs true religion, nourish vs with all goodnes, & of thy great mercy keepe vs in the same through Iesus Christ our Lord.

The Epistle, Rom. 6.

I speake grossly, because of the infirmitie of your flesh. As ye haue giuen your members seruants to vncleannesse, and to iniquity (from one iniquity to another) euen so now giue ouer your members seruants vnto

vnto righteousnesse that ye may be sanctified, For when ye were seruants of sinne, ye were void of righteousnesse. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now are ye deliuered from sinne, and made the seruants of God, and haue your fruit to be sanctified, and the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospell. Marke 8.

IN those dayes when there was a very great company and had nothing to eat, Iesus called his disciples vnto him, and said vnto them, I haue compassion on the people, because they haue bin now with me three dayes, and haue nothing to eate: And if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him: Where should a man haue bread here in the wildernesse to satisfie these? And he asked them, How many loaues haue ye? They said, Seuen. And he commanded the people to sit downe on the ground: And he tooke the seuen loaues, and when he had giuen thankes, he brake and gaue to his disciples to set before them. And they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eat, and were satisfied. And they tooke vp of the broken meat that was left, seuen baskets full. And they that did eat, were about foure thousand. And he sent them away.

¶ *The viij. Sunday after Trinitie.*

The Collect.

GOd, whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The Epistle. Rom. 8.

BRethren, we are debters not to the flesh, to liue after the flesh, for if ye liue after the flesh ye shall die. But if ye through the spirit doe mortifie the deedes of the body, ye shall liue. For as many as are led by the Spirit of God, they are the sons of God. For ye haue not receiued the spirit of bondage to feare any more, but ye haue receiued the spirit of adoption, whereby

we

we cry Abba, Father. The same Spirit certifieth our spirit, that we are the sons of God. If we be sons then are we also heires, the heires (I meane) of God, and heires annexed w Christ, if so be that we suffer with him, that we may also be glorified together with him

The Gospell. Matth. 7.

BEware of false Prophets, which come to you in sheepes clothing, but inwardly they are ravening wolues: ye shall know them by their fruits. Doe men gather grapes of thornes, or figges on thistles? Euen so every good tree bringeth forth good fruites: but a corrupt tree bringeth forth euill fruite. A good tree cannot bring forth bad fruites, neither can a bad tree bring forth good fruite. Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Wherefore, by their fruit ye shall know them. Not every one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my Father which is in heauen, he shall enter into the kingdome of heauen.

¶ The ninth Sunday after Trinitie.

The Collect.

GRant to vs Lord, we beseech thee, the spirite to thinke and to doe alwayes such things as be rightfull, that we which cannot be without thee may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle. 1. Cor. 10.

BRethren, I would not that ye should be ignorant, how that our Fathers were all vnder the cloud, and all passed through the Sea, and were all baptized vnto Moses in the cloud, and in the Sea, & did all eat of one spirituall meat, and did all drinke of one spirituall drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernes. These are examples to vs, that we should not lust after euill things, as they lusted. & that we should not be worshippers of images as were some of them, according as it is written: The people sate downe to eat & drinke, & rose vp to play. Neither let vs be defiled w fornication as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt

Christ

Christ, as some of them tempted, and were destroyed of Serpents: Neither murmure ye as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensample: but are written to put vs in remembrance, whō the ends of the world are come vpon. Wherefore let him that thinketh hee standeth, take heede lest he fall. There hath no other tentation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the mids of temptation make away, that ye may be able to beare it.

The Gospel. Luke 16.

IEsus said vnto his disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that he had wasted his goods. And he called him, and said vnto him, How is it that I heare this of thee? Giue account of thy stewardship, for thou mayest be no longer steward. The steward said within himselfe, What shall I doe? for my master taketh away from me the stewardship: I cannot digge, and to beg I am ashamed, I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called al his masters debters together, he said vnto the first, How much owest thou vnto my Master? And he said, An hundred tunnes of oyle. And he said vnto him, Take thy bill, and sit downe quickly, and write fifty. Then said he to another, How much owest thou? And he said, An hundred quarters of wheat. He said vnto him, Take thy bill, and write fourescore. And the Lord commended the vniust steward, because he had done wisely: for the children of this world are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when ye shall haue need, they may receiue you into euerlasting habitations.

¶ The xith Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, be open vnto the prayers of thy humble seruants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The

The x. Sunday after Trinitie.

The Epistle 1. Cor. 12.

COncerning spirituall things, brethren, I would not haue you ignorant. Ye know that yee were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherefore I declare vnto you, that no man speaking by the spirit of God, deeth Iesus. And no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through the Spirit, the vtterance of wisedome, to another is giuen the vtterance of knowledge by the same Spirit, to another is giuen faith by the same spirit, to another the gift of healing by the same Spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne spirits, to another diuers tongues, to another the interpretation of tongues. And these all worketh the selfe-same Spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel. Luke 19.

AND when he was come neere to Hierusalem, hee beheld the city and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed, but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it a den of theeues. And he taught daily in the Temple.

¶ The xi. Sunday after Trinitie.

The Collect.

GOd which declarest thy Almighty power, most chiefly in shewing mercy, and pity, giue vnto vs abundantly thy grace, that we running to thy promises,

misses, may be made partakers of thy heauenly mercie, through Iesus Christ our Lord.

The Epistle. 1. Cor. 15.

BRethren, as appertaining to the Gospel, I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye also are saued: I doe you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine. For first of all I deliuered vnto you, which I receiued, how that Christ died for our sins, according to the scriptures: and that he was buried, & that he rose againe the third day according to the scriptures, and that he was seene of Cephas, then of the twelue. After that he was seene of more then fiue hundred brethren at once, of whom many remaine vnto this day, and many are fallen asleep. After that he appeared he to Iames, then to all the Apostles. And last of all he was seene of me, as of one that was born out of due time. For I am the least of the Apostles, & am not worthy to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am, & his grace which is in me, was not in vaine, but I laboured more abundantly then they all, yet not I, but the grace of God which is with me. Therefore whether it were I, or they, so we preach, & so ye haue beleeued.

The Gospel, Luke 18

CHrist telde this parable vnto certaine which trusted in themselues, that they were perfect, & despised other. Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood & prayed thus with himselfe: God I thank thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane: I fast twise in the weeke, I giue tythe of all that I possesse. And the Publicane standing afar off, would not lift vp his eyes to heauen, but smote his breast saying, God be mercifull to me a sinner, I tell you this man departed home to his house, iustified more then the other. For euery man that exalteth himselfe, shall be brought low, and he that humbleth himselfe shall be exalted.

The xj. Sunday after Trinitie.

The Collect.

ALmighty & euerlasting God, which art alwayes more ready to heare, then we to pray, and art wont

want to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiuing vs those things whereof our conscience is afraide, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle. 2. Cor. 3.

SVch trust haue wee through Christ to Godward, not that wee are sufficient of our selues to thinke any thing as of our selues; but if wee be able vnto any thing, it is of God, which hath made vs able to minister the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life. If the ministration of death through the letters ingraued in stones was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance, (which glory is done away) why shall not the ministration of the Spirit be much more glorious? For if the ministration of condemnation be glorious, much more doth the ministration of righteousnesse exceede in glory.

The Gospel. Marke 7.

IEsus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galile, thorow the midst of the coastes of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speech, & they prayed him to put his hand vpon him. And when hee had taken him aside from the people, he put his fingers into his eares, and did spit, and touched his tongue, & looked vp to heauen, and sighed, and said vnto him, *Ephata*, that is to say, be opened. And straightway his eares were opened, and the string of his tongue was loosed, and hee spake plaine. And hee commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, Hee hath done all things well, hee hath made both the deafe to heare, and the dumbe to speake.

The xij. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whose only gift it commeth, that thy faithfull people doe vnto thee true & laudable seruice: grant we beseech thee that we may so runne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The

The xiij Sunday after Trinitie,

The Epistle. Gal 3.

TO Abraham and his seede were the promises made. He saith not in his seeds, as of many but, in thy seed as of one, which is Christ. This I say, that the Law which began afterward beyond foure hundred and thirty yeeres, doeth not disanull the Testament that was confirmed afore of God vnto Christward to make the promise of none effect. For if the inheritance came of the Law, it commeth not now of promise: But God gaue it to Abraham by promise. Wherefore then serueth the Law? The Law was added because of transgression (till the seede came to whom the promise was made) and it was ordained by Angels in the hand of a Mediatour. A mediatour is not a mediatour of one: but God is one. Is the law then against the promise of God? God forbid? For if there had bin a Law giuen, which could haue giuen life, then no doubt righteousnesse should haue come by the Law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesu Christ, should be giuen to them that beleeue.

The Gospel. Luke 10.

HAppy are the eyes which see the things that ye see. For I tell you that many Prophets, & kings haue desired to see those things which ye see, & haue not seene them, and to heare those things which ye heare, and haue not heard them. And behold a certaine Lawyer stood vp, and tempted him saying, Master, what shall I do to inherite eternall life? He said vnto him, What is written in the Law? How readest thou? And he answered and said, Loue the Lord thy God, with all thy heart, & with all thy soule, & with all thy strength, & with all thy mind, and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this doe, and thou shalt liue. But he willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? Iesus answered and said, A certaine man descended from Hierusalem to Iericho, and fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced by there came downe a certaine Priest the same way, & when he saw him, he past by. And likewise a Leuite (when hee went nigh to the place) came and looked on him, & passed by. But a certaine

Samaritane

Samaritane as he iourneyed came vnto him, and when he saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow when he departed, he tooke out two pence, and gaue them to the hoste, and said vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among theeues? And hee said vnto him, He that shewed mercy on him. Then said Iesus vnto him, Goe, and doe thou likewise.

¶ The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope and charity, and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle. Gal. 5.

I say, Walke in the spirit, & fulfil not ỹ lust of the flesh. For the flesh lusteth contrary to ỹ Spirit, and the Spirit contrary to ỹ flesh. These are contrary one to the other, so ỹ ye cannot do what soeuer ye would. But and if ye be led of the Spirit, then are ye not vnder the Law. The deeds of ỹ flesh are manifest, which are these, adultery, fornication, vncleannesse, wantonnes, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murther, drunkennes, gluttony, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not be inheritors of the kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no law. They truely ỹ are Christs, haue crucified the flesh, with the affections and lusts.

The Gospel. Luke 17.

ANd it chanced, as I. sus went to Hierusalem, that he passed thorow Samaria & Galilee. And as he entred into a certaine towne, there met him ten men that were lepers which stood afarre off, and put forth their voyces, and said, Iesus Master, haue mercy on vs.

When

The xiij Sunday after Trinitie.

The Epistle, Gal. 3.

TO Abraham and his seed were the promises made. He sayth not in his seeds, as of many, but in thy seed as of one, which is Christ. This I say that the Law which begun afterward, [illegible] foure hundred and thirty yeares, doeth not [illegible] all the Testament that was confirmed [illegible] Christward to make the promise of none [illegible]. For if the Inheritance came of the Law, it [illegible] not now of promise: But God gave it to Abraham by promise. Wherefore then serveth the Law? The Law was added because of transgression, till the [illegible] came to whom the promise was made, and [illegible] was ordained by Angels in the hand of a Mediatour. A mediatour is not a mediatour of one, but God is one. Is the law then against the promise of God? God forbid! For if there had bin a Law given, which could have given life, then no doubt [illegible] should [illegible] by the Law. But the Scripture [illegible] all things under [illegible] the promise by the [illegible] of Jesus Christ, should be given to them that [illegible].

The Gospel, Luce 10.

HAppy are the eyes which see the things that [illegible] see. For I tell you that many Prophets, & kings have desired to see those things which [illegible] & have not seene them, and to heare those things which [illegible] heare, and have not heard them. And [illegible] came Lawyer stood up, and tempted him [illegible] Master, what shall I do to inherite [illegible] life [illegible] unto him, What is written in the Law? How [illegible] thou? And he answered and said [illegible] God, with all thy heart, & with all thy [illegible], & with all thy strength, & with all thy [illegible] as thy [illegible]. And he said [illegible] answered right [illegible] this dee, and [illegible] But he [illegible] [illegible] my neighbour [illegible] answered [illegible] [illegible] among [illegible] which robbed [illegible] wounded him, and [illegible] dead. And it chanced [illegible] the same way, & when he [illegible] And likewise [illegible] when he [illegible] came and looked on him, & [illegible]

[illegible]

[illegible]

[illegible]

When he saw them, hee said vnto them, Go shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned backe againe, and with a loud voice praised God, and fell downe on his face at his feet, & gaue him thanks: and the same was a Samaritane. And Iesus answered, and said, Are there not ten cleansed? but where are those nine? There are not found that returned againe to giue God praise saue only this stranger. And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ *The xv. Sunday after Trinitie.*

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and lead vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle. Galat. 6.

YE see how large a letter I haue written vnto you with mine owne hand. As many as desire with out a faire appearance to please carnally, the same constraine you to be circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world. For in Christ Iesus, neither circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel that appertaineth to God. From henceforth let no man put me to businesse: for I beare in my body the markes of the Lord Iesus. Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen.

The Gospel. Matth. 6.

NO man can serue two masters: (for either he shall hate the one, and loue the other, or els leane to the one, and despise the other.) Ye cannot serue God and Mammon. Therefore I say vnto you, Be not careful for your life, what ye shall eat or drink, nor yet for your body, what raiment ye shall put on. Is not the life more

more worth then meat? and the body more of va-
lue then raiment? Behold the foules of the ayre, for
they sow not, neither doe they reape, nor carry into the
garners, and your heauenly Father feedeth them. Are
ye not much better then they? Which of you (by ta-
king carefull thought) can adde one cubite vnto his sta-
ture? And why care ye for raiment? consider the lil-
lies of the field how they grow: they labour not, neit-
her doe they spin: and yet I say vnto you, that euen
Salomon in all his royaltie was not clothed like one
of these. Wherefore if God so clothe the grasse of
the field (which though it stand to day, is to mor-
row cast into the furnace) shall he not much more clo-
the you, O ye of little faith? Therefore take
no thought saying, What shall we eat, or what shall
we drinke, or wherewith shall we be clothed? (After
all these things doe the Gentiles seeke) For your
heauenly Father knoweth that ye haue need of all
these things. But rather seeke ye first the kingdom of
God, and the righteousnes thereof, & all these things
shalbe ministred vnto you. Care not then for the
morow, for to morrow day shall care for it selfe.
Sufficient vnto the day is the trauaile thereof.

¶ *The xvij. Sunday after Trinitie.*

The Collect.

LOrd, we beseech thee, let thy continuall pitie
cleanse and defend thy Congregation: and be-
cause it cannot continue in safetie without thy suc-
cour, preserue it euermore by thy helpe and good-
nesse, through Iesus Christ our Lord.

The Epistle. Ephes. 3.

I Desire that ye faint not because of my tribulations
that I suffer for your sakes, which is your praise. For
this cause I bow my knees vnto the Father of our Lord
Iesus Christ, which is Father of all, & is called Father
in heauen and earth, that he would grant you according
to riches of his glory, that ye may be strengthened
with might by the Spirit in the inner man, that Christ
may dwell in your hearts by faith, that ye being rooted
and grounded in loue, might be able to comprehend
with all Saints, what is the breadth, length, depth, and
height, and to know the excellent loue of the knowle-
dge of Christ, that ye might be filled with all fulne-
sse, which commeth of God. Vnto him that is able

to

to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, be praise in the Congregation of Christ Iesus, throwout all generations from time to time. Amen.

The Gospel. Luke 7.

AND it fortuned, that Iesus went into a city called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the city, behold, there was a dead man caried out, which was the onely soune of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said vnto her Weepe not. And he came nigh, and touched the coffin. And they that bare him, stood still. And he said, Young man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake: and he deliuered him to his mother. And there came a feare on them all, and they gaue the glorie vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth throwout all Iury, and throwout all the regions which lie round about.

¶ The xvij. Sunday after Trinitie.

The Collect.

LORD, we pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good works, through Iesus Christ our Lord.

The Epistle. Ephes. 4.

I (which am a prisoner of the Lord) exhort you, that ye walke worthy of the vocation wherewith ye are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another, throw loue, and be diligent to keepe the vnitie of the Spirit through the bond of peace, being one body, and one spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

The Gospel. Luke 14.

IT chanced that Iesus went into the house of one of the chiefe Pharisies, to eat bread on the Sabbath day, and they watched him. And behold, there was a certaine man before him, which had the dropsie. And Iesus answered

answered, and spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? And they held their peace. And hee tooke him, and healed him, and let him goe, and answered them, saying, Which of you shal haue an asse or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answere him againe to these things. He put forth also a similitude to the guests, when he marked how they preased to be in the highest roomes, and said vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roome, lest a more honourable man then thou be bidden of him, and he (that bade him and thee) come and say to thee, Giue this man roome, & thou begin with shame to take the lowest roome. But rather when thou art bidden, goe and sit in the lowest roome, that when he that bade thee commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meat with thee. For whosoeuer exalteth himselfe, shal be brought low, and he that humbleth himselfe shall be exalted.

¶ The xvij. Sunday after Trinitie.
The Collect.

LOrd we beseech thee graunt thy people grace to auoid the infections of the deuill, and with pure heart and mind to follow thee the only God, through Iesus Christ our Lord.

The Epistle, 1. Cor. 1.

I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him in all vtterance, and in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that ye are behind in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also stablish you vnto the end, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ.

The Gospell, Matth. 22.

WHen the Pharisees had heard that Iesus had put the Sadducees to silence, they came together, and one of them (which was a Lo. or of the Lawe) asked him a question, tempting him, & saying, Master, which is the greatest commandement in the Lawe?

Iesus said vnto him, Thou shalt loue ſ Lord thy God with all thy heart, & with all thy ſoule, and with all thy mind. This is the firſt and greateſt Commandement. And the ſecond is like vnto it, Thou ſhalt loue thy neighbor as thy ſelfe In theſe two Commandements hang all the law and the Prophets. While the Phariſees were gathered together, Iesus asked them, ſaying, What thinke ye of Chriſt? Whoſe ſon is he? They ſaid vnto him, The ſonne of Dauid. He ſaid vnto them, How then doth Dauid in Spirit call him Lord, ſaying, The Lord ſaid vnto my Lord, Sit thou on my right hand, till I make thine enemies thy foot ſtoole? If Dauid then call him Lord, how is he then his ſonne? And no man was able to anſwere him any thing, neither durſt any man from that day forth aske him any moe queſtions.

¶ *The xix Sunday after Trinitie.*

The Collect.

O God for as much as without thee we are not able to pleaſe thee, grant that the working of thy mercy, may in all things direct and rule our hearts, through Iesus Chriſt our Lord.

The Epiſtle. Ephes 4.

THis I ſay, and teſtifie through the Lord, that ye henceforth walke not as other Gentiles walk, in vanity of their mind, while they are blinded in their vnderſtanding being farre from a godly life, by the meanes of the ignorance that is in them, and becauſe of the blindneſſe of their hearts, which being paſt repentance, haue giuen themſelues ouer vnto wantonnes, to work all maner of vncleannеſſe, euen with greedines But ye haue not ſo learned Chriſt: if ſo be that ye haue heard him, and haue bin taught in him, as the truth is in Iesus (as concerning the conuerſation in times paſt) to lay from you the old man which is corrupt, according to the deceiueable luſts: to be renewed alſo in the ſpirit of your mind and to put on that new man, which after God is ſhapen in righteouſnes and true holineſſe. Wherfore put away lying, and ſpeake euery man truth vnto his neighbour, forаſmuch as we are members one of another. Be angry, but ſin not: let not the Sunne goe down vpon your wrath, neither giue place to the backbiter. Let him that ſtole, ſteale no more, but let him rather labour with

with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers, and grieue not the holy Spirit of God, by whom ye are sealed vnto the day of redemption. Let all bitternesse, and fiercenesse, and wrath, and roaring, and euil spoken be put away from you, with all maliciousnesse. Be courteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel. Matth. 9.

IEsus entred into a ship, and passed ouer, and came into his owne citie. And behold, they brought to him a man sicke of the palsie, lying in a bed. And when Iesus saw the faith of them, he said vnto the sicke of the palsie, Son, be of good cheere, thy sins be forgiuen thee: And behold, certaine of the Scribes said within themselues, This man blasphemeth. And when Iesus saw their thoughts, he said, Wherefore think ye euill in your hearts? Whether is it easier to say, Thy sins be forgiuen thee? or to say, Arise and walke? But that ye may know that the Sonne of man hath power to forgiue sinnes in earth, then saith he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thine house. And he arose, and departed to his house. But the people that saw it, marueiled, and glorified God which had giuen such power vnto men.

¶ *The xx. Sunday after Trinitie.*

The Collect.

ALmighty & merciful God of thy bountiful goodnesse, keepe vs from all things that may hurt vs: that we being ready, both in body & soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle. Ephes. 2.

TAke heed therefore how ye walke circumspectly not as vnwise, but as wise men, redeeming the time because the dayes are euill. Wherefore be ye not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be ye filled with the spirit, speaking vnto your selues in Psalmes, and Hymnes, & spirituall songs, singing & making melodie to the Lord in your hearts, giuing

thanks alway for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospell. Matth. xxi.

IEsus said, The kingdome of heauen is like vnto a man that was a King, which made a marriage for his sonne, and sent forth his seruants to call them that were bidden to the wedding, and they would not come. Againe he sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are ready, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandise, and the remnant tooke his seruants, & intreated them shamefully, and slew them. But when the King heard thereof he was wroth, and sent foorth his men of warre, and destroyed those murderers, and burnt vp their citie. Then said he to his seruants, The marriage indeed is prepared, but they which were bidden, were not worthy: go ye therefore out into the high wayes, and as many as ye find, bid them to the marriage. And the seruants went foorth into the high wayes, and gathered together all as many as they could finde, both good and bad: & the wedding was furnished with guests. Then the King came in to see the guests: & when he spied there a man which had not on a wedding garment, he said vnto him, Friend, how camest thou hither, not hauing a wedding garment? And he was euen speechlesse. Then said the King to the ministers, Take and bind him hand and foot, and cast him into vtter darknesse, there shall be weeping and gnashing of teeth. For many be called but few are chosen.

¶ The xxi. Sunday after Trinitie.

The Collect.

GRant wee beseech thee, mercifull Lord, to thy faithfull people pardon & peace, that they may be cleansed from all their sinnes, and serue thee with a quiet mind, through Iesus Christ our Lord.

The Epistle. Ephes. 6.

MY brethren, be strong through the Lord, & through the power of his might. Put on the armor of God, that ye may stand against all the assaults of the deuill. For we wrestle not against flesh and

bloud,

blood, but against rule, against power, against worldly rulers euen gouernours of the darknes of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armor of God, that ye may be able to resist in the euil day, and stand perfect in all things. Stand therefore, and your loines girt with the trueth, hauing on the breastplate of righteousnesse, and hauing shoes on your feet, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shield of faith, wherewith ye may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the Spirit which is the word of God. And pray alwayes with all maner of prayer and supplication in the spirit, and watch therunto with all instance and supplication for all Saints, and for me, that vtterance may be giuen vnto me, that I may open my mouth freely to vtter the secrets of the Gospel, (wherein I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel. Ioh. iv.

THere was a certaine ruler, whose son was sicke at Capernaum. Assoone as he came heard that Iesus was come out of Iury into Galile, he went vnto him, and besought him that hee would come downe and heale his son, for hee was euen at the point of death. Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue. The ruler said vnto him, Sir, Come downe, or euer that my son die. Iesus saith vnto him, Go thy way, thy son liueth. The man beleeued the word that Iesus had spoken vnto him, and he went his way. And as he was going downe, his seruants met him, and told him, saying, Thy son liueth. Then enquired he of them the houre when hee began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in which Iesus said vnto him, Thy sonne liueth. And he beleeued and all his household. This is againe the second miracle that Iesus did, when he was come out of Iury into Galile.

The xxij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, to keepe thy household the Church in continuall godlines, that through thy

protection, it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle. Phil. i.

I Thanke my God with all remembrance of you, alwayes in all my prayers for you, making prayer with ioye, because ye are come into the fellowship of the Gospel, from the first day vntill now: and am surely certified of this, that he which hath begun a good worke in you, shall performe it vntil the day of Iesus Christ as it becommeth me, that I should iudge of you all, because I haue you in my heart, inasmuch as yee are all companions of grace with mee, euen in my bands, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all from the very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that yee may accept the things that are most excellent, that yee may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel. Matth. xviij.

Peter said vnto Iesus, Lord, how oft shall I forgiue my brother, if he sin against me? vntil seuen times? Iesus said vnto him, I say not vnto thee, vntil seuen times, but seuenty times seuen times. Therefore is the kingdome of heauen likened vnto a certaine king which was a king, which would take accounts of his seruants. And when he had begun to reckon, one was brought vnto him which ought him ten thousand talents. But forasmuch as he was not able to pay, his lord commanded him to be sold, & his wife & children, and all that he had, and payment to be made. The seruant fell down and besought him, saying, Sir haue patience with me, & I will pay thee all. Then had the lord pitie on the seruant, and loosed him, and forgaue him the debt. So the seruant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay that thou owest. And his fellow fell down, and besought him, saying, Haue patience with mee, and I will pay thee all. And he would

would not, but went and cast him into prison, till he should pay the debt. So when his fellowes saw what was done, they were very sorry, and came and told vnto their Lord all that had happened. Then his Lord called him, and said vnto him, O thou wicked seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee? And his Lord was wroth, and deliuered him to the gaylers, till hee should pay all that was due vnto him. So like wise shall my heauenly Father doe also vnto you, if yee from your hearts forgiue not euery one his brother their trespasses.

¶ The xxiii. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the Authour of all godlinesse, be ready to heare the deuout prayers of thy Church, and graunt that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle. Phil. 3.

BRethren, be followers together of mee, and looke on them which walke, euen as yee haue vs for an ensample. For many walke (of whom I haue told you often, and now tell you weeping) that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence wee looke for the Sauiour, euen the Lord Iesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working, whereby hee is able also to subdue all things vnto himselfe.

The Gospel. Matth. 22.

THen the Pharises went out, and tooke counsell how they might entangle him in his words. And they sent out vnto him their disciples & Herodes seruants, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute be giuen to Cesar, or no? But Iesus perceiuing their wickednesse, said, Why

tempt ye me ye hypocrites? shew mee the tribute money. And they tooke him a peny, and he said vnto them, whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar, the things which are Cesars, and vnto God those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

¶ *The xxiij. Sunday after Trinitie.*

The Collect.

LOrd, wee beseech thee alwayes thy people from their offences, that through thy bountifull goodnesse, wee may be deliuered from the bonds of all those sinnes, which by our frailtie we haue committed, Grant this, &c.

The Epistle Colos. 1.

WE giue thankes to God the Father of our Lord Iesus Christ, alwayes, for you in our prayers: For we haue heard of your faith in Christ Iesus, and of the loue which you beare to all Saints, for the hopes sake which is laide vp in store for you in heauen: Of which hope you heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you from the day in the which you heard of it, and had experience in the grace of God, through the truth, as ye learned of Epaphra our deare fellow seruant, which is for you a faithfull Minister of Christ, which also declared vnto vs your loue, which ye haue in the Spirit. For this cause wee also, euen since the day wee heard of it, haue not ceased to pray for you, and to desire that yee might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that yee might walke worthy of the Lord, that in all things ye may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffering, with ioyfulnesse: giuing thankes vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light.

The Gospell. Matth. 9.

WHile Iesus spake vnto the people, behold there came a certaine ruler, and worshipped him, saying,

saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and she shall liue. And Iesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behind him, and touched the hemme of his vesture. For she said within her selfe, If I may touch but euen his vesture only, I shalbe safe. But Iesus turned him about, and when he saw her, he said, Daughter bee of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, And saw the minstrels and people making a noise, he said vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and tooke her by the hand, and said, Damosell, arise. And the Damsell arose. And this noise was abroad in all that land.

§ The xxv. Sunday after Trinity.

The Collect.

STir vp, we beseech thee, O Lord, the wils of thy faithfull people, that they plenteously bringing forth the fruit of good workes, may of thee be plenteously rewarded, through Iesus Christ our Lord, Amen.

The Epistle. Jere. 23.

BEhold, the time commeth, saith the Lord, that I will raise vp the righteous branch of Dauid, which King shall beare rule, & he shall prosper: with wisedome, and shall set vp equity and righteousnesse againe in earth. In his time shall Iuda be saued, and Israel shall dwell without feare. And this is y Name that they shall call him, euen the Lord our righteousnesse. And therefore behold, the time commeth, saith the Lord, that it shalbe no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, the Lord liueth, which brought forth, and led the seed of the house of Israel out of the North land, & from all countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel. Ioan. 6.

WHen Iesus lift vp his eyes, & saw a great company come vnto him, hee saith vnto Philip,

Where shall we buy bread, that these may eat? This he did to prove him: for he himselfe knew what he would doe. Philip answered him, Two hundred pen-worth of bread are not sufficient for them, that every man may take a little. One of his disciples (Andrew Simon Peters brother) said vnto him, There is a lad here, which hath fiue barley loaues and two fishes, but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, he gaue to his disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, he saith vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the world.

¶ If there be any more Sundayes before aduent Sunday, to supply the same, shall be taken the Sundayes of some of those Sundayes that were omitted betwixt the Epiphany and the Septuagesima.

¶ On S. Andrewes day.

The Collect.

ALmighty God, which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Iesus Christ, and followed him without delay: Grant vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to fulfill thy holy Commandements, through the same Iesus Christ our Lord.

The Epistle. Rom. 10.

IF thou knowledge with thy mouth that Iesus is the Lord, and beleeue in thine heart, that God raised him vp from death, thou shalt be safe. For to beleeue with the heart iustifieth, and to knowledge with the mouth, maketh man safe: For the Scripture saith, Whosoeuer beleeueth on him, shall not be

be confounded. There is no difference betweene the Iew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doth call on the Name of the Lord, shalbe safe. How then shall they call on him, on whom they haue not beleeued? How shall they beleeue on him, of whom they haue not heard? How shall they heare without a preacher? And how shall they preach without they be sent? As it is written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay saith, Lord, who hath beleeued our sayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all lands, and their wordes into the ends of the world. But I demand, whether Israel did know, or no? First Moses saith, I will prouoke you to enuy by them that are no people, by a foolish nation, I will anger you. Esay after that is bold, and saith, I am found of them that sought me not. I am manifested to them that asked not after me. But against Israel he saith, All day long haue I stretched forth mine hands vnto a people that beleeued not, but speaketh against me.

The Gospel. Matth. 4.

AS Iesus walked by the sea of Galile, he saw two brethren, Simon which is called Peter, and Andrew his brother casting a net into the sea, (for they were fishers) And he saith vnto them, Follow me, and I will make you to become fishers of men. And they straightway left their nets, and followed him. And when he was gone forth from thence, he saw other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in the ship with Zebedee their father mending their nets, and he called them: and they immediatly left the ship and their father and followed him.

¶ On S. Thomas day.

The Collect.

ALmighty and euerlasting God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy sonnes resurrection: grant vs perfectly, and without

our all doubt to beleeue in thy Sonne Iesus Christ, that our faith in thy sight neuer be reproued: Heare vs, O Lord, through the same Iesus Christ, to whom with thee, &c.

The Epistle. Ephes. 2.

NOw ye are not strangers, nor forreiners, but citizens with the Saints, and of the houshold of God, and are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone, in whom what building soeuer is coupled together, it groweth to an holy Temple of the Lord, in whom also yee are built together, to be an habitation of God through the holy Ghost.

The Gospel. Iohn 20.

THomas one of the twelue, which is called Didymus, was not with them when Iesus came, then the other disciples therefore said vnto him, We haue seene the Lord, but he said vnto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side I will not beleeue. And after eight dayes, againe his Disciples were within, and Thomas with them. Then came Iesus when the doores were shut, & stood in the midst and said, Peace be vnto you. And after that he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse but beleeuing. Thomas answered, and said vnto him, My Lord and my God, Iesus said vnto him, Thomas, because thou hast seene me, thou hast beleeued, blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Iesus in the sight of his disciples, which are not written in this booke. These are written, that ye might beleeue that Iesus Christ is the Sonne of God, and that (in beleeuing) ye might haue life through his Name.

The conuersion of Paul.

The Collect.

O God, which hast taught all the world, through the preaching of thy blessed Apostle Saint Paul, grant we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy doctrine that he hath taught, through Iesus Christ our Lord.

The conversion of Paul.

The Epistle, Acts 9.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest, and desired of him letters to carry to Damasco to the Synagogues, that if he found any of this way, (were they men or women) he might bring them bound to Ierusalem. And when he iourneyed it fortuned, that as he was come nigh to Damasco, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voyce saying vnto him, Saul, Saul, why persecutest thou me? And he said, What art thou Lord? And the Lord said, I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied, said, Lord, What wilt thou haue me to do? And the Lord said vnto him, Arise, and goe into the citie, and it shall be told thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he saw no man, but they led him by the hand, and brought him into Damasco. And he was three dayes without sight, and neither did eate nor drinke. And there was a certaine Disciple at Damasco, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said vnto him, Arise, and goe into the street that is called Straight, and seeke in the house of Iudas, after one called Saul of Tharsus. For behold he prayeth, and hath seene in a vision a man named Ananias comming in vnto him, and putting his hands on him that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to the Saints at Hierusalem, and here he hath authority of the hie Priests, to bind all that call on thy Name. The Lord said vnto him, Go thy way: for he is a chosen vessell vnto me, to beare my Name before the Gentiles, and Kings and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, & entred into his house, and put his hands on him, and said, Brother Saul, the Lord that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight,

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sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had beene scales, and he receiued sight, and arose, and was baptized, and receiued meate, and was comforted. Then was Saul certaine dayes with the disciples which were at *Damasco*: and straightway hee preached Christ in the Synagogues, how that he was the Sonne of God. But all that heard him, were amazed, and said, Is not this he that spoyled them that called on this Name in Hierusalem, and came hither for that intent, that he might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Iewes that dwelt at *Damasco*, affirming that this was very Christ.

The Gospel. Mat. 19.

PEter answered and said vnto Iesus, Behold, we haue forsaken all and followed thee, what shall we haue therefore? Iesus said vnto them, verily I say vnto you, That when the Son of man shall sit in the seat of his Maiesty, ye that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my Names sake, shall receiue an hundred fold, and shall inherite euerlasting life. But many that are first shall be last, and the last shall be first.

§ *The purification of S. Mary the Virgin.*

The Collect.

ALmighty and everlasting God, wee humbly beseech thy Maiesty, that as thy onely begotten Sonne was this day presented in the Temple in substance of our flesh: so grant that we may be presented vnto thee with pure and cleane minds by Iesus Christ our Lord.

The Epistle

¶ The same that is appointed for the Sunday.

The Gospel. Luke 2.

WHen the time of her purification (after the law of Moses) was come, they brought him to Ierusalem, to present him to the Lord: (as it is written in the Law of the Lord, Euery man child that first openeth the matrix, shalbe called holy to the Lord:) and to offer (as it is said in the Law of the Lord) a paire

of

of turtle doues, or two young pigeons. And behold, there was a man in Hierusalem, whose name was Symeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple.

On S. Matthias day.

The Collect.

ALmighty God, which in the place of the traitor Iudas, didiest chuse thy faithfull seruant Matthias, to be of the number of the twelue Apostles: Graunt that thy Church being alwayes preserued from false Apostles, may be ordered and guided by faithfull and true Pastours, through Iesus Christ our Lord.

The Epistle. Actes 1.

IN those dayes Peter stood vp in the midst of the Disciples, and said, (the number of names that were together, were about an hundred and twenty) Yemen & brethren, this Scripture must needs haue bene fulfilled, which the holy Ghost through the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus. For he was numbred with vs, & had obtained fellowship in this ministration. And the same hath no v purchased a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the midst, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch that the same field is called in their mother tongue, *Aceldama*, that is to say, The bloody field: For it is written in the booke of Psalmes, His habitation be void, and no man be dwelling therein, and his Bishoprike let another take. Wherefore of these men which haue companied with vs all the time that the Lord Iesus had his conuersation among vs, beginning at the Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one bee ordained to be a Witnesse with vs of his resurrection. And they appointed two: Ioseph which is called Barsabas (whose surname was Iustus) and Matthias. And when they prayed, they said, Thou, Lord, which knowest the hearts of all

all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Iudas by transgression fell, that he might goe to his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel. Matth. 11.

IN that time, Iesus answered, and said, I confesse thee (O Father) Lord of heauen and earth, because thou hast hid these things from the wise & prudent, and hast reuealed them vnto babes: Euen, Father, euen so was it in thy good pleasure. All things are giuen vnto me of my Father: And no man knoweth the Sonne but the Father, neither knoweth any man the Father saue the Son, and he to whomsoeuer the Son will open him. Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shall find rest vnto your soules: for my yoke is easie, and my burden is light.

§ The Annunciation of Mary.

The Collect.

WE beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowen Christ thy Sonnes incarnation by the message of an Angel, so by his crosse and passion we may be brought vnto the glory of his resurrection, through the same Christ, our Lord.

The Epistle. Esay 7.

GOd spake once againe vnto Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Heare ye, O house of Dauid, Is it not enough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lord shall giue you a token: Behold, a Virgin shall conceiue and beare a Sonne, and thou his mother shalt call his name Immanuel. Butter and honey shall he eate, that he may know to refuse the euill, and chuse the good.

The Gospel. Luke 1.

AND in the sixt moneth the Angel Gabriel was sent from God vnto a city of Galilee, named Nazareth,

with a virgine spoused to a man whose name was Ioseph, of the house of Dauid, and the virgines name was Marie. And the Angel went in vnto her, and said, Haile full of grace. The Lord is with thee: blessed art thou among women. When she saw him, she was troubled at his saying, and cast in her mind what maner of salutation this should be. And the Angel said vnto her, Feare not Mary, for thou hast found grace with God: Beholde, thou shalt conceiue in thy wombe, and beare a Sonne, and shalt call his name Iesus. He shall be great, and shall be called the Sonne of the Highest. And the Lord God shall giue vnto him the seat of his Father Dauid, and he shall reigne ouer the house of Iacob for euer, & of his kingdome there shalbe none end. Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall ouershadow thee. Therefore that holy thing that shall be borne, shall be called the Sonne of God. And behold thy cousin Elizabeth thee hath also conceiued a Sonne in her age, and this is the fift moneth which was called barren: for with God nothing shall be impossible. And Mary said, Beholde the handmaid of the Lord, be it vnto mee according to thy word. And the Angel departed from her.

¶ On Saint Markes day.

The Collect.

ALmighty God, which hast instituted thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace that we be not like children caried away with euery blast of vaine doctrine: but firmely to be established in the truth of the holy Gospel, through Iesus Christ, &c.

The Epistle, Ephes. 4.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Wherefore he saith, When he went vp on high, hee led captiuitie captiue, and gaue gifts vnto men. That he ascended, what meaneth it, but that hee also descended first into the lower parts of the earth? He that descended, is the same also that ascended vp aboue all heauens to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some

same Shepheards and teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till wee all come to the vnity of the faith, and knowledge of the Son of God vnto a perfect man, vnto the measure of the full perfect age of Christ; that we henceforth should be no more children, wauering and carried about with euery wind of doctrine, by ye wilines of men, thorow craftines: whereby they lie in wait for vs, to deceiue vs: But let vs follow the trueth in loue, and in all things grow in him, which is the head, euen Christ: In whom if all the body being coupled and knit together thorowout euery loyne, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the body vnto the edifying of it selfe through loue.

The Gospel, Iohn 15.

I Am the true vine, and my Father is an husbandman. Euery branch that beareth not fruit in me, he will take away, & euery branch that beareth fruit, will hee purge, that it may bring foorth more fruit. Now are yee cleane through the word which I haue spoken vnto you, Bide in mee, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me: I am the vine, ye are the Branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me can ye do nothing. If a man abide not in me, he is cast foorth as a branch, and is witered, and men gather them, and cast them into the fire, and they burne. If yee abide in me, and my words abide in you, aske what yee will, and it shall be done for you. Herein is my Father glorified, that yee beare much fruit, and become my disciples. As the Father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye keep my commandement, yee shall abide in my loue: euen as I haue kept my Fathers Commandement, and abide in his loue. These things haue I spoken vnto you, that my loy may remaine in you, and that your loy might be full.

¶ On S. Philip and Iames day.

The Collect.

ALmighty God, who truely to know is euerlasting liser grant vs perfectly to know thy Sonne Iesus Christ

Christ is he the Way, the Truth, and the Life, as then hath taught S. Philip, and other the Apostles, through Jesus Christ our Lord.

The Epistle, James 1.

JAmes the servant of God, and of the Lord Jesus Christ, to them scattering in the twelve tribes that are scattered abroad. My brethren, count it for an exceeding joy, when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience: and let patience have her perfect worke, that ye may be perfect and entire, lacking nothing. If any of you lacke wisedome, let him aske of him that giveth it, even God which giveth to all men indifferently, and casteth no man in the teeth, and it shall be given him. But let him aske in faith, and waver not. For he that doubteth is like a wave of the sea, which is moved of the winde, and tossed with violence: neither let that man thinke that he shall receive any thing of the Lord. A double minded man is unstable in all his waies. Let the brother which is of low degree, rejoyce when he is exalted. Againe, let him that is rich, rejoyce when he is made low. For even as the flowre of the grasse shall he vade away. For as the sunne ariseth with heat, and the grasse withereth, and his flowre falleth away, and the beauty of the fashion of it perisheth, even so shall the rich man perish in his wayes. Happy is the man that endureth temptation: For when he is tryed, he shall receive the crowne of life, which the Lord hath promised to them that love him.

The Gospel, John 14.

ANd Jesus said to his disciples, Let not your hearts be troubled, Ye believe in God, believe also in me. In my Fathers house are many mansions. If it were not so, I would have told you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come againe and receive you, even unto my selfe: that where I am, there may ye be also. And whither I goe, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest: And how is it possible for us to know the way? Jesus saith unto him, I am the Way, and the Truth, and the Life. No man commeth to the Father, but by me. If ye had known me, ye had known

my

my Father also: and now yee know him, and haue seene him. Philip saith vnto him, Lord, shew vs the Father, and it sufficeth vs. Iesus saith vnto him, Haue I beene so long time with you, and yet hast thou not knowen me Philip? He that hath seene me, hath seen my Father: and how sayest thou then, Shew vs the Father? Beleeuest not thou that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, is he that doeth the workes. beleeue me that I am in the Father, and the Father in mee: or else beleeue me for the workes sake. Verily, verily I say vnto you, He that beleeueth on me, the workes that I doe the same shall hee doe also: and greater workes then these shall he doe, because I goe vnto my Father. And whatsoeuer yee aske in my Name, that I will doe, that the Father may be glorified by the Sonne. If ye shall aske any thing in my Name, I will doe it.

¶ *On S. Barnabas day.*

The Collect.

LOrd Almighty, which hast indued thy holy Apostle Barnabas with singular gifts of thy holy Ghost, leaue vs not be destitute of thy manifold gifts, nor yet of grace to vse them alway to thine honour and glory, through Iesus Christ our Lord.

The Epistle. Actes 11.

TIdings of these things came vnto the eares of the Congregation which is in Hierusalem. And they sent forth Barnabas that he should go vnto Antioch: which when hee came, and had seene the grace of God, was glad and exhorted them all that with purpose of heart they would continually cleaue vnto the Lord: for hee was a good man, and full of the holy Ghost, and of faith: And much people was added vnto the Lord. Then departed Barnabas to Tarsus to seeke Saul: and when he had found him, he brought him to Antioch. And it chanced that a whole yeere they had their conuersation with the Congregation there, and taught much people, insomuch that the disciples of Antioch were the first that were called Christian. In those daies came Prophets from Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that

that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospell. Iohn 15.

THis is my commandement, that ye loue together as I haue loued you. Greater loue hath no man then this, that a man bestow his life for his friends. Yeare my friends, if ye doe whatsoeuer I command you. Henceforth call I not you seruants, for the seruant knoweth not what his lord doth. But you haue I called friends: for all things that I haue heard of my Father, haue I opened vnto you. Ye haue not chosen me but I haue chosen you, and ordained you to goe and bring foorth fruit, and that your fruit should remaine, that whatsoeuer ye aske of the Father in my Name, he may giue it you.

¶ *On S. Iohn Baptists day.*

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, & sent to prepare the way of thy Sonne our Sauiour, by preaching of penance: make vs so to follow his doctrine and holy life, that we may truely repent, according to his preaching, and after his example, constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake.

The Epistle. Esay 40.

BE of good cheere my people, O ye Prophets, comfort my people, saith your God, cõfort Ierusalem at the heart, and tell her that her trauel is at an end, that her offence is pardoned, that shee hath receiued of the Lords hand sufficient correction for all her sinnes. A voyce cried in the wildernesse, Prepare the way of the Lord in the wildernes, make straight the path of our God in the desart. Let all valleys be exalted, and euery mountaine and hill be laid low. What so is crooked, let it be made straight, & let the rough be made plaine fields. For the glory of the Lord shall appeare, and all flesh shall at once see it. For why the mouth of the Lord hath spoken it. The same voyce

spake

spake, Now cry. And she Prophet answered, What shall I cry? That all flesh is grasse, and y all the goodlinesse thereof is as the flowre of the field. The grasse is withered, the flowre falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them: Nenertheles, whether the grasse wither, or that the flowre fade away, yet the word of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp the voyce with power, O thou Preacher Hierusalem, lift it vp without feare, and say vnto the cities of Iuda, Behold, your God, behold the Lord God shall come with power, and beare rule with his arme. Behold, he bringeth his reward with him, and his workes go before him. He shall feed his flocke like a herdsman, he shall gather together the lambes with his arme, and carry them in his bosome, and shall kindly entreat those that beare yong.

The Gospel, Luke 1.

IN Elizabeths time came that she should be deliuered, and she brought forth a sonne. And her neighbours and her cousins heard say how the Lord had shewed great mercy vpon her, and reioyced with her. And it fortuned that in the eight day they came to circumcise the child, and called his name Zachary, after the name of his father. And his mother answered, and said, Not so, but his name shall be called Iohn. And they said vnto her, There is none of thy kindred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediately, and his tongue also, and he spake and praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noised abroad throughout all the high country of Iury and they that heard them, laid them vp in their hearts, saying. What maner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people. And hath raised vp a horne of saluation vnto vs in the house of his seruant Dauid, euen as he promised

milled by the mouth of his holy Prophets, which were since the world began, That we should be saued from our enemies, and from the hand of all that hate vs, That he would deale mercifully with our fathers, and remember his holy Couenant. That he would performe the oath which he sware to our father Abraham, for to giue vs That we being deliuered out of the handes of our enemies, might serue him without feare all the dayes of our life, in such holinesse, and righteousnes, as are acceptable for him. And thou child shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lord to prepare his wayes. To giue knowledge of saluation vnto his people, for the remission of sinnes. Through the tender mercy of our God, whereby the day-spring from on high hath visited vs. To giue light to them that sit in darknesse and in the shadow of death, and to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the wildernes, till the day came when he should shew himselfe vnto the Israelites.

Vpon S. Peters day.

The Collect

ALmighty God, which by thy Sonne Iesus Christ hast giuen to thy Apostle S. Peter many excellent gifts, and commanded him earnestly to feed thy flocke: make (we beseech thee) all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle. Actes 12.

AT the same time Herod the king stretched forth his hand to vex certaine of the congregation, and he killed Iames the brother of Iohn with the sword. And because he saw it pleased the Iewes, he proceeded further, & tooke Peter also. Then were the dayes of sweet bread. And when he had caught him, he put him in prison also, & deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the Congregation vnto God for him. And when

Herod

Herod would haue brought him out vnto ỹ people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And behold the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel said vnto him, Gird thy selfe, and bind on thy sandals. And so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by his owne accord. And they went out and passed thorow one street, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting of the people of the Iewes.

The Gospell, Matth. 16.

When Iesus came into the coasts of the Citie, which is called Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Sonne of man am? They said, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of ỹ Prophets. He saith vnto them, But whom say ye that I am? Simon Peter answered, and said, Thou art Christ the Sonne of the liuing God. And Iesus answered & said vnto him, Happy art thou Simon ỹ son of Ionas for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen. And whatsoeuer thou bindest on earth, shalbe bound in heauen: & whatsoeuer thou loosest in earth, shalbe loosed in heauen.

¶ On S. Iames day.

The Collect.

GRant, O mercifull God, that as thy holy Apostle S. Iames, leauing his father, & all ỹ he had with

out delay was obedient vnto the calling of thy Son Iesus Christ, & followed him: We forsaking al worldly and carnall affections, may be euermore ready to follow thy commandements, through Iesus Christ, &c.

The Epistle. Acts 11.

IN those dayes came Prophets from the city of Ierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herod the king stretched forth his hands to vexe certaine of the Congregation. And he killed Iames the brother of Iohn with the sword. And because hee saw it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospel. Matth. 20.

THen came to him the mother of Zebedees children, with her sons, worshipping him, and desiring a certaine thing of him. And he said vnto her, What wilt thou? She said vnto him, Grant that these my two sonnes may sit, one on thy right hand, and the other on the left, in thy kingdome. But Iesus answered, and said, Ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? they said vnto him, We are. He said vnto them, Ye shal drinke indeed of my cup, & be baptized with the baptisme that I am baptized with, but to sit on my right hand and on my left, is not mine to giue: but it shal chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and said, Ye know that the princes of the nations haue dominion ouer them, and they that are great men, exercise authority vpon them. It shall not bee so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will bee chiefe among you, let him be your seruant, euen as the Son of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

On S. Bartholomewes day.

The Collect.

ALlmighty & euerlasting God, which hast given grace to thine Apostle Bartholmew, truely to beleeue and to preach thy word: Grant we beseech thee, vnto thy Church, both to loue ẏ he beleeued, and to preach that he taught, through Christ our Lord.

The Epistle. Actes 5.

BY the hands of the Apostles were many signes and wonders shewed among the people, and they were altogether with one accord in Solomons porch. And of other durst no man ioyne himselfe vnto them: neuertheless, the people magnified them. The number of them that beleeued in the Lord, both of men and women grew more and more, insomuch that they brought the sicke into the streets, and layd them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folks, and them that were vexed with vnclean spirits and they were all healed euery one.

The Gospel. Luke 22.

AND there was a strife among them, which of them should seeme to be the greatest. And he said vnto them, The kings of nations reigne ouer them, and they that haue authority vpon them, are called gracious lords: but ye shall not so be. But he that is greatest among you, shall be as the younger, and he that is chiefe, shalbe as he that doth minister. For whether is greater, he that sitteth at meat, or he that serueth? Is not he that sitteth at meat? But I am among you as one that ministreth. Yee are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, and sit on seats judging the twelue tribes of Israel.

¶ On S. Matthewes day.

The Collect.

ALmighty God, which by thy blessed Son didest call Matthew from the receit of custom, to be an Apostle and Euangelist, grant vs grace to forsake all conetous desires and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth, &c.

S. Michael and all Angels day.

The Epistle. 2. Cor. 4.

SBeing that we haue such an office, euen as God hath had mercy on vs, we go not out of kind, but haue cast from vs the cloakes of vnhonesty, & walke not in craftinesse, nor hereunto we the word of God deceitfully but open the truth & repeat our selues to euery mans conscience in ye sight of God. If our Gospel be vs hid, it is hid among them that are lost, in whom the God of this world hath blinded the minds of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake. For it is God that commandeth the light to shine out of darkenesse, & hath shined in our hearts, for to giue the light of ye knowledge of the glory of God in the face of Iesus Christ.

The Gospel. Matth. 9.

AND as Iesus passed forth from thence, he saw a man named Matthew, sitting at the receit of customs: and he said vnto him, Follow me. And he arose and followed him. And it came to passe as Iesus sate at meat in his house, behold, many Publicanes also and sinners ye came, sate downe with Iesus & his disciples. And when the Pharises saw it, they said vnto his disciples, Why eateth your Master ye Publicanes & sinners? But when Iesus heard that, he said vnto them, They that be strong, need not the Physician, but they that are sicke: Go ye rather & learne what that meaneth, I will haue mercy and not sacrifice, For I am not come to call the righteous, but sinners to repentance.

¶ *On S. Michael and all Angels day.*

The Collect.

EVerlasting God, which hast ordeined and constituted the seruices of all Angels, and men in a wonderfull order, mercifully grant that they which alway doe thee seruice in heauen, may by thy appointment meeout, and defend vs in earth, through Iesus Christ our Lord.

The Epistle. Apoc. 12.

THere was a great battel in heauen, Michael & his Angels fought with the dragon, and the dragon fought with his angels, & preuailed not, neither was their place found any more in heauen. And the great

dragon that old serpent, called the deuill and Satan, which deceiueth all the world. And he was cast into the earth, & his angels were cast out also with him. And I heard a loud voyce, saying in heauen, Now is made saluation and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel. Matth. 8.

AT the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a child vnto him, and set him in the midst of them, and said, Verely I say vnto you, Except ye turne and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himself as this childe, the same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But whosoeuer shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his necke, and that he were drowned in the depth of the sea. Woe vnto the world, because of offences. Necessary it is that offences come, but woe vnto the man by whom the offence commeth. Wherefore if thy hand or thy foot offend thee, cut them off & cast them from thee. It is better for thee to enter into life halt or maimed, rather then thou shouldest (hauing two hands or two feete) bee cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee. It is better for thee to enter into life with one eye, rather then (hauing two eyes) to bee cast into hell fire. Take heed that ye despise not one of these little ones: for I say vnto you, that in heauen their Angels doe alwayes behold the face of my Father which is in heauen.

On S. Luke Euangelists day.

The Collect.

ALmighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soule, it may please thee by the wholesome medicines of his doctrine to heale all the diseases of our soules, through thy Son Iesus Christ our Lord.

The Epistle. 2. Tim. 4.

WAtch thou in all things, suffer affliction, do the worke throughly of an Euangelist, fulfill thine office vnto the vttermost. Be sober: for I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From hencefoorth there is laid vp for mee a crowne of righteousnesse, which the Lord that is a righteous Iudge shall giue me at that day: not to me only, but to all them that loue his comming. Do thy diligence that thou maiest come shortly vnto me. For Demas hath forsaken me, and loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke, and bring him with thee, for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou comnest bring with thee, and the bookes, but especially the parchment. Alexander the coppersmith did me much euill: the Lord reward him according to his deedes, of whom be thou ware also, for he hath greatly withstood our words.

The Gospell, Luke 10.

THe Lord appointed other seuenty (and two) also, and sent them two and two before him into euery city and place whither he him selfe would come. Therefore he said vnto them, The harueste is great, but the labourers are few: pray ye therefore the Lord of the harueste to send foorth labourers into his harueste. Goe your wayes, behold, I send you foorth as lambes among wolues. Beare no wallet, neither scrippe, nor shoes, & salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall returne to you againe. And in the same house tary still, eating and drinking such as they giue: for the labourer is worthy of his reward.

On S. Simon and Iudes day.

The Collect.

ALmighty God, which hast built thy congregation vpon the foundation of the Apostles & Prophets, Iesus Christ being himselfe the head corner stone: grant vs so to be ioyned together in vnity of spirit by their doctrine, that we may be made an holy Temple acceptable vnto thee, through Iesus Christ our Lord.

The Epistle. Iude 1.

IVde the seruant of Iesus Christ, the brother of Iames, to them which are called and sanctified in God the Father, and preserued in Iesus Christ, mercy vnto you and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that you should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men crafty crept in, of which it was written aforetime vnto such Iudgement. They turne the grace of our God into wantonnes, and deny God (which is the onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as ye once know this, how that the Lord (after that he had deliuered the people out of Egypt) destroyed them which after beleeued not. The Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse, vnto the Iudgement of the great day. Euen as Sodom and Gomorrhe, and the cities about them which in like maner defiled themselues with fornication, & followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise Iniuries, and speake euill of them that are in authority.

The Gospel. Iohn 15.

THis commaud I you, that ye loue together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would loue his owne. Howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater than the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe

yours

yours also. But all these things will they do vnto you for my Names sake, because they haue not knowen him ye sent me. If I had not come, & spoken vnto thē, they should haue had no sin: but now haue they nothing to cloke their sin withall. He that hateth me, hateth my Father also. If I had not done among thē the works which none other man did, they should haue had no sin. But now they haue both seen & hated not only me, but also my Father. But this hapneth that the saying might be fulfilled that is written in their law: They hated me without a cause. But when the Comforter is come, whom I will send vnto you from ye Father, euen ye Spirit of trueth (which proceedeth of the Father) he shall testifie of me, & ye shall beare witnes also, because ye haue bin wt me from the beginning.

¶ On all Saints day. The Cakeel.

Almighty God, which hast knit together thy Elect in one communion and fellowship in the mystical body of thy Sonne Iesus Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous & godly liuing, that we may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ, &c.

The Epistle. Apoc. 7.

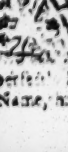
Behold, I Iohn, saw another Angel ascend from the rising of the Sun, which had the seale of the liuing God, & he cryed with a loud voyce to the foure Angels (to whom power was giuen to hurt the earth and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, & there were sealed an hundred and forty and foure thousand of all the tribes of the children of Israel. Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand. Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthalim were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand. Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of the tribe of Isachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand

Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand. After this, I beheld, and loe, a great multitude (which no man can number) of all nations and people and tongues stood before the seate, and before the Lambe, clothed with long white garments, and palmes in their hands, and cried with a loud voyce, saying, Saluation be ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seate, and of the Elders, and the foure beasts, and fell before the seate on their faces, and worshipped God, saying, Amen, blessing, and glory, and wisedome, and thankes, and honour, and power, and might, be vnto our God for euermore, Amen.

The Gospel. Matth. 5.

IEsus seeing the people, went vp into a mountaine, & when he was set his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shalbe called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all manner of euill against you for my sake, Reioyce and be glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you.

¶ THE COMMVNION.



ALmighty God, vnto whom all hearts be open, all desires knowen, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord, Amen.

¶ Then

¶ Then shall the Minister rehearse distinctly all the ten Commandements, and the people kneeling shall after every Commandement, aske God mercie for their transgression of the same, after this sort.

Minister.

GOd spake these words, & said, I am the Lord thy God, thou shalt haue none other Gods but me.

People. Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Minist. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a iealous God, and visite the sins of the fathers vpon the children, vnto the third & fourth generation of them that hate me, & shew mercie vnto thousands in them that loue mee, and keepe my Commandements.

People. Lord haue mercie vpon vs, &c.

Minist. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not hold him guiltlesse that taketh his Name in vaine.

People. Lord haue mercy vpon vs, &c.

Minist. Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour & do all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou and thy sonne, and thy daughter, thy manseruant, and thy maidseruant, thy cattell and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

People. Lord haue mercy vpon vs &c.

Minist. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People. Lord haue mercy vpon vs, &c.

Minist. Thou shalt doe no murther.

People. Lord haue mercie vpon vs, &c.

Minist. Thou shalt not commit adulterie.

People. Lord haue mercy vpon vs, &c.

Minist. Thou shalt not steale.

People. Lord haue mercie vpon vs, &c.

Minist. Thou shalt not bearefalse witnesse against thy neighbour.

People. Lord haue mercie vpon vs, &c.

Minist. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

People. Lord haue mercie vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ Let vs pray.

ALmighty God, whose kingdome is euerlasting, and power infinite, haue mercy vpon the whole Congregation and so rule the heart of thy chosen seruant *Charles* our King and gouernor, that (he knowing whose Minister he is) may aboue all things seeke thy honour and glory, and that we his subiects (duely considering whose authority he hath) may faithfully serue, honour and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth euer one God, world without end, Amen.

ALmighty and euerlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: we humbly beseech thee, so to dispose and gouerne the heart of CHARLES thy seruant our King and gouernour, that in all his thoughts, words and workes he may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace and godlines. Grant this, O mere full Father, for thy deere Sonnes sake Iesus Christ our Lord.

The Creede.

I Beleeue in one God the Father Almighty, maker of heauen and earth, and of all things visible and Inuisible: and in one Lord Iesus Christ the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with ye Father, by whom all things were made: who for vs men, and for our saluation came downe from heauen, & was incarnate by ye holy Ghost of the Virgine

gine Mary, and was made man, and was crucified also for us vnder Pontius Pilate. He suffered and was buried, and the third day hee rose againe according to the Scriptures, and ascended into heauen, and sitteth at the right hand of the Father. And hee shall come againe with glory to iudge both the quick and the dead: whose kingdome shall haue no end. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholik & Apostolike Church, I acknowledge one baptisme for the remission of sins And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ Sentences of holy Scripture.

Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. *Matth. 5.*

Lay not vp for your selues treasure vpon the earth, where the rust and the moth doth corrupt, and where theeues breake thorow and steale, but lay vp for your selues treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake thorow and steale. *Matth. 6.*

Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them: for this is the Law and the Prophets. *Matth. 7.*

Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doth the will of my Father which is in heauen. *Matth. 7.*

Zache stood forth and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore fourefold. *Luke 19.*

Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? *1. Cor. 9.*

If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things? *1. Cor. 9.*

Doe ye not know that they which minister about holy things, liue of the sacrifice? and they which wait

of

of the Altar, are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. 1 *Cor.9.*

He that soweth little, shall reape little: & he that soweth plenteously, shall reape plenteously. Let euery man doe according as he is disposed in his heart, not grudging, or of necessity: for God loueth a cheerefull giuer. 2 *Cor.9.*

Let him that is taught in the word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape *Gal.6.*

While we haue time, let vs do good vnto all men, and especially vnto them which are of the houshold of faith. *Gal.6.*

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.6.*

Charge them that are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life. 1 *Tim.6.*

God is not vnrighteous, that he will forget your worke & labour that proceedeth of loue, which loue ye haue shewed for his Names sake, which haue ministred vnto the Saints, and yet doe minister. *Heb.6.*

To doe good and to distribute forget not, for with such sacrifices God is pleased. *Heb.13.*

Whoso hath this worlds good, & seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him? 1 *Iohn 3.*

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee. *Tob.4.*

Be mercifull after thy power: if thou hast much, giue plenteously, if thou hast little, doe thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessity. *Tob.4.*

Blessed is he that hath pity vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him again. *Prou.19.*

Blessed is the man that prouideth for the sicke and needy: the Lord shall deliuer him in the time of trouble. *Psal.41.*

¶ Let vs pray for the whole state of Christs Church militant here in earth.

¶ *If there be no almes giuen to the people, then shall the word (of accepting our almes) be left out vnsaid.*

ALmighty and euerlasting God, which by thy holy Apostle hast taught vs to make prayers & supplications, & to giue thanks for all men: we humbly beseech thee most mercifully (*to accept our almes, and*) to receiue these our prayers, which we offer vnto thy diuine Maiesty, beseeching thee to inspire continually thy vniuersall Church with the spirit of trueth, vnity, and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy word, and liue in vnity and godly loue. Wee beseech thee also to saue, & defend all christian Kings, Princes and gouernours, & especially thy seruant *Charles* our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole Councell, and to all that be put in authority vnder him, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion & vertue. Giue grace (O heauenly Father) to all Bishops, Pastours & Curates, that they may both by their life, & doctrine set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and especially to this Congregation here present, that with meeke heart & due reuerence they may heare and receiue thy holy word, truely seruing thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitorie life be in trouble, sorrow, need, sickenesse, or any other aduersity. Grant this, O Father, for Iesus Christ sake, our onely Mediatour and Aduocate. Amen.

¶ *Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.*

WE be come together at this time (dearely beloued brethren) to feed at the Lords Supper, vnto the w, in Gods behalfe, I bid you all that be here present, and beseech you for the Lord Iesus Christs sake that yee will not refuse to come thereto, being so louingly

louingly called and bidden of God himselfe. Ye know how grieuous, and vnkindnesse it is, when a man hath prepared a rich feast, decked his table with all kinds of prouision, so that there lacketh nothing, but the guests to sit downe, and yet they which be called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great injury and wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heed, lest yee withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: But such excuses be not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraid to come. Wherefore then doe you not repent, & amend? When God calleth you, bee you not ashamed to say, you will not come? when you should returne to God, will you excuse your selfe, and say, That you be not ready? Consider earnestly with your selues, how little such sainted excuses shall auaile before God. They that refused the feast in the Gospel, because they had bought a farme, or would try their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of y heauenly Feast. I for my part am here present, and according to mine office, bid you in the Name of God, I call you in Christs behalfe, I exhort you as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health: euen so is it your duety to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now if you will in no wise thus doe, consider with your selues how great injury you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas yee offend God so sore, in refusing this holy banket, I admonish, exhort, and beseech you, that vnto this vnkindnes yee will not adde any more which thing ye shall do, if ye stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted else, then a further

contempt,

contempt and vnkindnesse vnto God? Truly it is a great vnthankfulnesse to say nay, when ye be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with others. I pray you what can this be else, but open to haue the mysteries of Christ in derision? Ie is said vnto all, Take ye and eate, Take & drinke ye all of this, do this in remembrance of me. With what face then, or with what countenance shall yee heare these words? What will this be else, but a neglecting, a despising and mocking of the Testament of Christ? Wherefore rather then ye should be due, depart from hence, and glue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues from whom you depart. Ye depart from the Lords Table, ye depart from your brethren, and from the banquet of the most heauenly food. These things if yee earnestly consider, you shall by Gods grace returne to a better minde for the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

¶ *And sometimes shall this be, and also at the discretion of the Curate.*

DEarely beloued, forasmuch as our duty is to render to Almighty God our heauenly Father, most hearty thanks, for that he hath given his Son our Sauiour Iesus Christ, not onely to die for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: My duty is to exhort you to consider the dignity of the holy mystery, & the great perill of the vnworthy receiuing thereof, and to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly Feast, so that in no wise you come, but in the marriage garment required of God in holy Scripture, and so come & be receiued as worthy partakers of such an heauenly Table. The way & meanes thereto is, First, to examine your lines and conuersation, by the rule of Gods Commandements, and wherein soeuer ye shall perceiue your selues to haue offended, either by will, word,

word, or deed, there bewaile your owne sinfull life, and confesse your selues to Almighty God, with full purpose of amendment of life. And if you shall perceiue your offences to be such as be not only against God, but also against your neighbours, then ye shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, & likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand. For otherwise the receiuing of the holy Communion doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, who by the meanes aforesaid cannot quiet his owne conscience, but requireth further comfort or counsell: then let him come to me, or some other discreet & learned Minister of Gods word, & open his griefe, that he may receiue such ghostly counsell, aduice and comfort, as his conscience may be relieued, and that by the ministery of Gods word he may receiue comfort, and the benefit of absolution, to y quieting of his conscience, and the auoiding of all scruple and doubtfulnesse.

¶ Then shall the Minister say this exhortation.

DEarely beloued in the Lord, ye that mind to come to the holy Communion of the bodie and blood of our Saviour Christ, must consider what Saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselues, before they presume to eat of that bread and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament (for then we spiritually eat the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily. For then we be guilty of the bodie & blood of Christ our Saviour, wee eate and drinke our owne damnation, not considering the Lords body, we kindle Gods wrath against vs: wee prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you bee a blasphemer of

God,

God, in his letter, or adulterer of his word, an adulterer, or be in malice, or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you as he entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that you be not iudged of the Lord. Repent you truly for your sinn paſt, haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues and be in perfect charity with all men, so shall ye be meete partakers of these holy mysteries. And aboue all things yee must giue most humble and heartie thankes to God the Father, the Sonne, and the holy Ghost for the redemption of the world, by the death and passion of our Sauiour Christ, both God and man, who did humble himselfe, euen to the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the end that we should alway remember the exceeding great loue of our Master and only Sauiour Iesus Christ thus dying for vs, and the innumerable benefits, which by his precious blood-shedding he hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endles comfort. To him therefore with the Father and the holy Ghost, let vs giue (as we are most bounden) praising all thankes, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

¶ Then shall the Minister say to them that come to receiue the holy Communion.

YOu that do truly and earnestly repent you of your sinnes, and be in loue and charitie with your neighbours, and intend to leade a new life, following the Commandements of God, and walking from henceforth in his holy way: draw neare and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before the Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then

The Communion.

Then a generall confession.

ALmighty God, Father of our Lord Iesus Christ, maker of all things, iudge of all men, we knowledge and bewaile our manifold sins and wickednes, which wee from time to time most grievously haue committed by thought, word and deed, against thy diuine Maiestie: prouoking most iustly thy wrath & indignation against vs: we doe earnestly repent, and be hartily sorry for these our misdoings, the remembrance of them is grieuous vnto vs, the burden of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgiue vs all that is past, and grant that we may euer hereafter serue & please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord, Amen.

¶ *Then shall the Priest (turning himselfe to the people) say thus.*

ALmighty God, our heauenly Father, who of his great mercy hath promised forgiuenesse of sins to all them which with hearty repentance, and true faith turne vnto him, haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnes, & bring you to euerlasting life, through Iesus Christ our Lord, Amen.

¶ *Then shall the Priest also say.*

Heare what comfortable words our Sauiour Christ saith to all that truely turne to him: Come vnto me all that trauaile, and be heauie laden, & I will refresh you. So God loued the world, that he gaue his only begotten Sonne, to the end that all that beleeue in him should not perish, but haue euerlasting life.

¶ *Heare also what S. Paul saith.*

This is a true saying, and worthy of all men to bee receiued, that Iesus Christ came into the world to saue sinners.

¶ *Heare also what S. Iohn saith.*

If any man sinne, we haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ *After which the Priest shall proceed, saying,*

Lift vp your hearts.

Answere. We lift them vp vnto the Lord.

Priest. Let vs giue thankes vnto our Lord God.

Answere.

Answere. It is meet and right so to doe.

Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, giue thanks vnto thee, O Lord, holy Father, Almighty, euerlasting God.

¶ Proper Prefaces.

¶ Vpon Christmas day, and seuen dayes after.

BEcause thou didst giue Iesus Christ thine onely Sonne to bee borne as this day for vs, who by the operation of the holy Ghost, was made very man of the substance of the Virgin Mary his mother, & that without spot of sin, to make vs cleane from all sinne. Therefore with Angels, &c.

¶ Vpon Easter day, and seuen dayes after.

BVt chiefly are we to bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for hee is the very Paschall Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with Angels, &c.

¶ Vpon Ascension day, and seuen dayes after.

THrough thy most dearly beloued son Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, & in their sight ascended vp into heauen to prepare a place for vs, that where he is, thither might we also be exalted, and reigne with him in glory. Therefore with Angels, &c.

¶ Vpon Whitsunday, and fiue dayes after.

THrough Iesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen with a sudden great sound, as it had bin a mighty wind, in liknes of fery tongues lighting vpon the Apostles, to teach them, & to leade them to all truth, giuing them both y gifts of diuers languages, and also boldnes with feruent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and error, into the cleare light, and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the Feast of Trinitie only.

IT is very meet, right, and our bounden duty, that we should at all times, & in all places giue thanks

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to thee, O Lord, Almighty and everlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, & of the holy Ghost, without any difference or inequality. The reuere with Angels, &c.

¶ After which Preface shall follow immediately,

THerefore with Angels, and Archangels, & with all the company of heauen, we laud and magnifie thy glorious Name, euermore praising thee, and saying, Holy, Holy, Holy Lord God of hostes, heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Priest kneeling down at Gods board, say in the name of all those that shall receiue the Communion, this prayer following.

WE doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnes, but in thy manifold & great mercies. We bee not worthy to much as to gather vp the crumbes vnder thy Table, but thou art the same Lord, whose property is alwayes to haue mercy: Grant vs therefore, gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood: that our sinfull bodies may bee made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest standing vp, shall say as followeth.

ALmighty God our heauenly Father, whereas thy tender mercy did driue thine only Sonne Iesus Christ, to suffer death vpon the crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel commaund vs to continue a perpetuall memory of that his precious death, vntill his comming againe: heare vs, O mercifull Father, we beseech thee, and grant, that we receiuing these thy creatures of bread & wine, according to thy Sonne our Sauiour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood, who in the same night that he was betrayed,

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broke bread, & when he had given thanks, he brake it, & gave it to his disciples, saying Take, eate, this is my body which is given for you: do this in remembrance of me. Likewise after supper he took the cup, and when he had given thankes, he gave it to them, saying, Drinke ye all of this, for this is my blood of the New Testament, which is shed for you and for many, for the remission of sinnes: doe this as often as ye shall drinke it, in remembrance of me.

¶ *Then the Minister when he distributeth the bread, shall say.*

The body of our Lord Iesus Christ, which was given for thee, preserue thy body and soule into everlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiuing.

¶ *And the Minister when he distributeth the cup shall say,*

The blood of our Lord Iesus Christ, which was shed for thee, preserue thy body and soule into everlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ *Then shall he said the Lords prayer.*

And after, this that followeth.

O Lord and heauenly Father, we thy humble seruants entirely desire thy Fatherly goodnesse, mercifully to accept this our sacrifice of praise and thanksgiuing most humbly beseeching thee to grant that by the merits and death of thy sonne Iesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selues our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee: humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benedictions. And although we be vnworthy through our manifold sinnes to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duety and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and with whom in the vnitie of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end, Amen.

Or this.

ALmighty and euerlasting God, we most heartily thank thee, for that thou doest vouchsafe to feed vs, which haue duly receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and doest assure vs thereby of thy fauour and goodnesse towards vs, and that we be very members incorporate in thy mystic all body, which is the blessed company of all faithfull people, and be alse heires through hope of thy euerlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne. We now most humbly beseech thee O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, & do all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, bee all honour and glory, world without end, Amen.

¶ Then shall be said or sung.

GLory be to God on high, and in earth peace, good will towards men. We praise thee, wee blesse thee, we worship thee, we glorifie thee, we giue thanks to thee, for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord, the onely begotten Sonne Iesus Christ. O Lord God, Lambe of God, Sonne of the Father that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs, Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou only art holy, thou only art the Lord thou only O Christ with the holy Ghost, art most high in the glory of God the Father, Amen.

Then shall the Priest let thē depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts & minds in the knowledge and loue of God, and of his Son Iesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne and the holy Ghost, be amongst you, and remaine with you alwaies, Amen.

¶ Collects to be said after the Offertory, when there is no Communion;

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ASSIST vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants, to ward the attainment of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

ALmighty Lord and euerlasting God, vouchsafe we beseech thee, to direct, sanctifie and gouerne both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that through thy most mighty protection, both here and euer, we may be preserued in body and soule, through our Lord and Sauiour Iesus Christ, Amen.

GRaunt, we beseech thee, Almighty God, that the words which we haue heard this day with our outward eares, may through thy grace bee so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord, Amen.

PReuent vs O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord, Amen.

ALmighty God, the fountaine of all wisdome, who knowest our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the worthinesse of thy Sonne Iesus Christ our Lord, Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to incline thine eares to vs, that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will may effectually bee obtained, to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord, Amen.

DEarely beloued, forasmuch as all men be conceiued and borne in sinne, and that our Sauiour Christ saith, None can enter into the kingdome of God, except he be regenerate and borne anew of water and the holy Ghost, I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bountenous mercy he will graunt to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

Then shall the Priest say,

Let vs pray.

ALmighty & euerlasting God, which of thy great mercy didst saue Noe and his family in the Arke from perishing by water, and also didst safely leade the children of Israel thy people thorow the red sea, figuring thereby thy holy Baptisme, and by the Baptisme of thy welbeloued Sonne Iesus Christ didst sanctifie the flood Iordane, and all other waters, to the mysticall washing away of sinne, we beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charity, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord, Amen

ALmighty and immortall God, the aid of all that need, the helper of all y flee vnto thee for succour the life of them that beleeue, and the resurrection of the dead: we call vpon thee for these infants, that they comming to thy holy Baptisme, may receiue remission of their sins by spiritual regeneration: receiue them (O Lord) as thou hast promised by thy welbeloued Son, saying, Aske and ye shal haue: seeke & ye shal find: knocke, and it shalbe opened to you. So giue now vnto vs that aske: let vs that seeke, finde: open the gate vnto vs that knocke: that these Infants may enioy

enioy ye euerlasting benediction of thy heauenly washing, & may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

Then shall the Priest say.

Heare the words of the Gospel written by Saint Marke in the tenth Chapter.

AT a certaine time they brought children to Christ that he should touch them: and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer litle children to come vnto me, & forbid them not, for to such belongeth the kingdome of God, Verely I say vnto you, Whosoeuer doeth not receiue the kingdome of God as a little child, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ Then shall the Minister say.

FRiends, you heare in this Gospel the words of our Saiuour Christ, that he commanded the children to be brought vnto him, how he blamed those that would haue kept them from him, how he exhorted all men to follow their innocency. You perceiue how by his outward gesture and deede he declared his good will toward them, for he embraced them in his armes, and laid his hands vpon them, & blessed them: doubt ye not therefore, but earnestly beleeue that he will likewise fauorably receiue these present infants, that he will embrace them with ye armes of his mercy, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdome. Wherefore we being thus perswaded of the good will of our heauenly Father toward these infants declared by his Son Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme, let vs faithfully and deuoytly giue thankes vnto him, and say.

ALmighty and euerlasting God, heauenly Father, we giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: increase this knowledge, and confirme this faith in vs euermore, giue thy holy spirit to these infants, that they may be borne againe, and be made heires of euerlasting saluation, through our

PVBLIKE BAPTISME.

Dearely beloued, [illegible] all men be conceiued and [illegible] and that our Sauiour [illegible] one can enter into the [illegible] od, except he be regenerate [illegible] borne anew of water and the holy Ghost, [illegible] you to call vpon God the Father, through [illegible] Iesus Christ, that of his bounteous mercy [illegible] to these children that [illegible] they cannot haue that they may be baptized [illegible] and the holy Ghost, and receiued into [illegible] holy Church, and be made lately members [illegible] same.

Then shall the Priest say,

Let vs pray.

ALmighty & euerlasting God, [illegible] mercy didst saue Noe and his [illegible] Arke from perishing by water, and also didst [illegible] leade the children of Israel thy people [illegible] sea, figuring thereby thy holy Baptisme [illegible] Baptisme of thy welbeloued Sonne [illegible] dest sanctifie the flood Iordane, and all [illegible] to the mystical washing away of [illegible] for thine infinite mercies, that [illegible] fully looke vpon these children, sanctifie them [illegible] wash them with the holy Ghost, that they [illegible] from thy wrath, may be receiued [illegible] Arke of Christs Church, and being stedfast [illegible] full through hope, and rooted in charity [illegible] passe the waues of this troublesome world [illegible] finally they may come to the land of euerlasting [illegible] there to reigne with thee world without [illegible] Iesus Christ our Lord, Amen.

ALmighty and immortall God, the [illegible] that need, the helper of all flee vnto [illegible] ccour the life of them that be leeue, and the [illegible] of the dead: we call vpon thee for these [illegible] that they comming to thy holy Baptisme [illegible] remission of their sins by spiritual [illegible] receiue them (O Lord) as thou hast promised [illegible] welbeloued Son, saying, Aske and ye shal [illegible] & ye shal find knocke, and it shalbe opened [illegible] giue now vnto vs that aske: let vs that seek [illegible] open the gate vnto vs that knocke: that [illegible] may

enloy

[illegible] which [illegible] Amen.

[illegible] Christ say.

Hear [illegible] written by Saint Mark [illegible] Chapter.

AT [illegible] they brought children to [illegible] and his disciples [illegible] that brought them. But when Jesus [illegible] displeased and said vnto them, Suffer [illegible] vnto me & forbid them not, [illegible] the kingdome of God, Verely [illegible] whosoever doeth not receiue [illegible] a little child he shall not enter [illegible] he had taken them vp in his armes [illegible] vpon them, and blessed them.

[illegible] the Minister say.

FR[illegible] the words of our [illegible] commanded the children to [illegible] how he blamed those that [illegible] how he exhorted [illegible] You perceiue how [illegible] he declared his [illegible] he embraced them in his [illegible] vpon them & blessed them: doubt [illegible] earnestly beleeue that he will [illegible] receiue these present infants, that [illegible] them with Farmes of his mercy [illegible] vnto them the blessing of eternal [illegible] partakers of his euerlasting kingd[illegible] being thus perswaded of the [illegible] heauenly Father toward these infants [illegible] Christ and nothing doubt[illegible] fauourably alloweth this charitable [illegible] in bringing these children to his [illegible] faithfully and deuoytly [illegible] and say

A[illegible] Christ God, heauenly Father, [illegible] thankes, that thou hast [illegible] to the knowledge of thy grace [illegible] this knowledge, and confirm [illegible] vnermore, giue thy holy Spirit [illegible] they may be borne againe, and [illegible] saluation through our

Lord Iesus Christ, who liueth and reigneth with the and the holy Spirit, now and for euer. Amen.

Then shall the Priest speake vnto the Godfathers and Godmothers in this wise.

WElbeloued friends, ye haue brought these children here to be baptized, ye haue prayed the our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen, and euerlasting life. Ye haue heard also that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that ye haue prayed for: which promise he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their parts promise by you, that are their Sureties, that they will forsake the deuill and all his workes, and constantly beleeue Gods holy word, and obediently keepe his Commandements.

Then shall the Priest demaund of the Godfathers and Godmothers these questions following.

DOest thou forsake the deuill and all his workes, the vaine pompe and glory of the world, with all couetous desires of the same, the carnall desire of the flesh, so that thou wilt not follow nor be led by them?

Answere.

I forsake them all.

Minister.

Doest thou beleeue in God the Father Almighty, maker of heauen and earth? and in Iesus Christ his onely begotten Son our Lord? and that he was conceiued by the holy Ghost, borne of the virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to iudge the quicke and the dead? and doest thou beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answere. All this I stedfastly beleeue.

Minister. Wilt thou be baptized in this faith?

Answere.

Answere. That is my desire.

¶ Then shall the Priest say.

O Merciful God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit, may live and grow in them.

Grant that they may have power and strength to have victory, and to triumph against the devill, the world, and the flesh. Amen.

Grant that whosoever is here dedicated unto thee by our office and ministery, may also be endued with heavenly vertues, & everlastingly rewarded through thy mercy, O elected Lord God, who dwellst live and governe all things world without end. Amen.

Almighty everliving God, whose most dearly beloved Son Iesus Christ, for the forgiveness of our sinnes, did shed out of his most precious side both water and blood, and gave commandement to his Disciples, that they should goe teach all nations, and baptize them in the Name of the Father, the Sonne and of the holy Ghost: regard, we beseech thee, the supplications of the Congregation, and grant that all thy servants which shall be baptized in this water, may receive the fulnesse of thy grace, and ever remaine in the number of thy faithful & elect children, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest take the child in his hands, & ask the name: and naming the child, shall dip it in the water, so it be discreetly & warily done, saying

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ And if the child be weake, it shall suffice to powre water upon it, saying the forsaid words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ Then shall the Priest make a crosse upon the childes forehead, saying thus.

WE receive this childe into the Congregation of Christs flocke, & do signe him with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight under his banner, against sin, the

world, and the deuill, and to continue Christs faithfull louldier and seruant vnto his liues end. Amen.

¶ Then shall the Priest say,

SEing now, dearely beloued brethren, that these children be regenerate and grafted into the body of Christs congregation, let vs giue thankes vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that they may lead the rest of their life according to this beginning.

¶ Then shall be said,

Our Father which art in heauen, &c.

¶ Then shall the Priest say,

WE yeeld thee hearty thankes, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to graunt, that he being dead vnto sin, and liuing vnto righteousnes, and being buried with Christ in his death, may crucifie the olde man, and vtterly aboli h the whole body of sin, that as he is made partaker of the death of thy Son, so he may be partaker of his resurrection: so that finally with the residue of thy holy Congregation, he may be inheritour of thine euerlasting kingdome, through Christ our Lord. Amen.

¶ At the last end, the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

FOrasmuch as these children haue promised by you to forsake the deuill & all his works, to beleeue in God, and to serue him, you must remember, that it is your parts and duties, to see that these infants be taught, so soone as they shall bee able to learne, what a solemne vow, promise and profession they haue made by you. And that they may know these things the better, yee shall call vpon them to heare Sermons, and chiefly ye shall prouide that they may learne the Creed, the Lords prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that these children may be vertuously brought vp, to lead a godly and a Christian life, remembring alwayes, that Baptisme

tisme doeth represent vnto vs our profession, which is to follow the example of our Sauiour Christ, and to be made like vnto him, that as hee dyed and rose againe for vs, so should we that are baptized, die from sinne, and rise againe vnto righteousnes, continually mortifying all our euil & corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

¶ Of them that are to be baptized in priuate houses in the time of necessity, by the Minister of the Parish, or any other lawfull Minister that can be procured.

THe Pastors and Curates shall often admonish the people that they deferre not the Baptisme of infants any longer than the Sunday or other holy day next after the child bee borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approoued.

And also they shall warne them that without great cause or necessitie, they procure not their children to be baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shall be administred on this fashion.

First, let the lawfull Minister and them that be present, call vpon God for his grace, and say the Lords prayer, if time will suffer. And then the childe being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water vpon it, saying these words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized and ought not to be baptized againe. But yet nevertheless, if the childe which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same Parish did himselfe baptize that child, the Congregation may be certified of the true forme of Baptisme by him priuately before vsed. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish, where the child was borne or christened, shall examine and try whether the childe be lawfully baptized or no. In which case, if they that bring any childe to the

Church, doe answere, that the same childe is already baptized, then shall the Minister examine them further, saying,

By whom was the child baptized?

Who was present when the child was baptized?

And because some things essentiall to this Sacrament, may happen to be omitted through feare or haste, in such times of extremitie I therefore demand further of you,

With what matter was the childe baptized?

With what words was the childe baptized?

Whether thinke ye the child to be lawfully and perfectly baptized?

And if the Minister shall find by the answeres of such as bring the childe that all things were done as they ought to be, then shall he not Christen the child againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according to due order, concerning the baptizing of this childe, which being borne in original sinne, and in the wrath of God, is now by the laver of regeneration in Baptisme, received into the number of the children of God, and heires of everlasting life. For our Lord Iesus Christ doeth not denie his grace and mercie to such infants, but most louingly doeth call them vnto him, as the holy Gospel doeth witnesse to our comfort, on this wise.

At a certaine time they brought children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, Whosoeuer doeth not receiue the kingdome of God as a little childe, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

Beloued, you heere in this Gospel the words of our Sauiour Christ, that he commanded the children to be brought vnto him, how he blamed those that

that would haue kept them frō him, how he exhorted all men to follow their innocencie. Ye perceiue how by his outward gesture and deed hee declared his good will toward them: for he embraced them in his armes, he laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleeue that he hath likewise fauourably receiued this present infant, that he hath embraced him with the armes of his mercy, that he hath giuē vnto him the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherfore we being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ toward this Infant, let vs faithfully and deuoutly giue thankes vnto him, and say the prayer which the Lord himselfe taught, and in declaration of our faith, let vs recite the Articles contained in our Creed.

Here the Minister with the Godfathers and Godmothers shall say,

Our Father which art in heauen, &c.

Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Doest thou in the name of this childe forsake the deuill and all his workes, the vaine pompe and glorie of the world, with all the coueteous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answere. I forsake them all.

Min. Doest thou in the name of this child professe this faith, to beleeue in God the Father Almighty, maker of heauen and earth? and in Iesus Christ his only begotten Son our Lord? And that he was conceiued by the holy Ghost, borne of the virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and the third day rose againe from death, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence he shall come againe at the end of the world to iudge the quicke and the dead? And doe you in his name beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, the resurrection, and euerlasting life after death?

Answere. All this I stedfastly beleeue,

Let vs pray.

ALmighty and euerlasting God, heauenly Father, wee giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirme this faith in vs euermore. Giue thy holy Spirit to this infant, that hee being borne againe, and being made heire of euerlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee, in the vnity of the same holy Spirit euerlastingly. Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this child hath promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your part and duety, to see that this infant bee taught so soone as he shall be able to learne, what a solemne vow, promise and profession he hath made by you. And that he may know these things the better, yee shall call vpon him to heare Sermons, and chiefly yee shall prouide that hee may learne the Creed, the Lords prayer, and the ten Commandements in the English tongue, & all other things that a Christian man ought to know and beleeue to his soules health, and that this child may be vertuously brought vp, to lead a godly and a Christian life, remembring alway that Baptisme doth represent vnto vs our profession, which is, to follow the example of our Sauiour Christ, and bee made like vnto him, that as he dyed and rose againe for vs so should we which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euil and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

And so foorth as in publike Baptisme.

¶ *But if they which bring the infants to the Church, doe make such vncertaine answeres to the Priests questions, as that it cannot appeare that the child was baptized with water,* In the Name of the Father, and of the Sonne, and of the holy Ghost, *(which are essentiall parts of Baptisme) then let the Priest bap-*

tized in forme aboue written, concerning Publiki Baptisme, saying that at the dipping of the child in the Fone, he shall vse thu forme of words.

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and the holy Ghost. Amen.

¶ The order of confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith, according to the Catechisme following.

In the end that Confirmation may be ministred, to the more edifying of such as shall receiue it (according to S. Pauls doctrine who teacheth that all things should be done in the Church, to the edification of the same) it is thought good that none hereafter shalue confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, & the ten Commandements, and can also answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose thereto. And this order is most conuenient to be obserued for diuers considerations.

First because that when children come to the yeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their own mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of God, they will euermore endeauour themselues faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministred vnto them that be baptized, that by imposition of hands and prayer they may receiue strength & defence against all temptations to sin, and the assaults of the world and the deuill, it is most meet to be ministred when children come to that age, that partly by the frailtie of their own faith, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs religion

gion should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shal know for truth, that it is certain by Gods word, that children being baptized, haue all things necessary for their saluation, & be vndoubtedly saued.

¶ A Catechisme, that is to say, an instruction to be learned of euery child, before he be brought to be confirmed by the Bishop.

Question. WHat is your name?

Answere. N. or M.

Q. Who gaue you this name?

A. My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the child of God, and an inheritour of the kingdome of heauen.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name. First, that I should forsake the deuill and all his workes, the pompes and vanities of the wicked world, and all the lustfull lusts of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the dayes of my life.

Q. Doest thou not thinke that thou art bound to beleeue, and to doe as they haue promised for thee?

A. Yes verely, and by Gods help so I will. And I heartily thanke our heauenly Father, that he hath called me to this estate of saluation, through Iesus Christ our Sauiour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question. Rehearse the Articles of thy beleefe.

Answere.

I Beleeue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, hee descended into hell, the third day he rose againe

from the dead, he ascended into heauen, and sitteth on the right hand of God the Father Almighty, from thence hee shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Q. What dost thou chiefly learne in these Articles of thy Beliefe?

A. First, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me and all the elect people of God.

Q. You, said that your Godfathers & Godmothers did promise for you, that you should keepe Gods Commandements. Tell me how many there be?

A. Tenne.

Q. Which be they?

A. THe same which God spake in the twenty Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauē aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them, for I the Lord thy God am a iealous God, and visit the sins of the Fathers vpon the children, vnto the third and fourth generation of them that hate me, & shew mercy vnto thousands in them that loue me and keepe my Commandements.

3 Thou shalt not take the Name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his Name in vaine.

4 Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou & thy son, & thy daughter, thy manseruant, and thy maid seruant, thy cattel & the stranger that is within thy gates. For in sixe dayes the

Lord

Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the Land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbors wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Q. What doest thou chiefly learne by these commandements?

A. I learne two things: My duety towards God, and my duety towards my neighbour.

Q. What is thy ducty towards God?

A. My duty towards God, is to beleeue in him, to feare him, and to loue him with all my heart, with all my mind, with all my soule, and with all my strength, to worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his Word, and to serue him truely all the dayes of my life.

Q. What is thy duty towards they neighbour?

A. My duty towards my neighbor is to loue him as my selfe, and to doe to all men as I would they should doe to me, To loue, honour, and succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours and masters, to order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euil speaking, lying, and slandering. To keepe my body in temperance, soberneſſe and chastity. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that state of life vnto the which it shall please God to call me.

Q. My

Q. My good childe know this, y thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer, let me heare therfore if thou canst say the Lords prayer.

Answere.

OVr Father which art in heauen. Hallowed bee thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation, but deliuer vs from euill. Amen.

Q. What desirest thou of God in this prayer?

A. I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto me & vnto all people, y we may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that he will send vs all things that be needfull both for our soules and bodies, and that he will be mercifull vnto vs, and forgiue vs our sins, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sinne and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust he will do of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen, So be it.

Question

HOw many Sacraments hath Christ ordained in his Church?

A. Two onely, as generally necessary to saluation, that is to say, Baptisme, and the Supper of the Lord.

Q. What meanest thou by this word *Sacrament*?

A. I meane an outward and visible signe of an inward and spirituall grace, euen vnto vs ordained by Christ himselfe, as a meanes whereby we receiue the same, and a pledge to assure vs thereof.

Q. How many parts be there in a Sacrament?

A. Two, the outward visible signe, and the inward spirituall grace.

Q. What is the outward visible Signe, or forme in Baptisme?

A. Water wherein the person baptized is dip-

ped

ped or sprinkled with it: *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Q. What is the inward and spirituall grace?

A. A death vnto sin, and a new birth vnto righteousnesse: For being by nature borne in sinne, and the children of wrath, we are hereby made the children of grace.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sinne: and Faith, whereby they stedfastly beleeve the promises of God made to them in that Sacrament.

Q. Why then are Infants baptized, when by reason of their tender age they cannot performe them?

A. Yes: they do performe them by their Sureties, who promise and vow them both in their names: which when they come to age, themselues are bound to performe.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continuall remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Q. What is the outward part or signe of the Lords Supper?

A. Bread and Wine, which the Lord hath commanded to be receiued.

Q. What is the inward part or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and receiued of the faithfull in the Lords Supper.

Q. What are the benefits, whereof we are partakers thereby?

A. The strengthening & refreshing of our soules, by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Q. What is required of them, which come to the Lords supper?

A. To examine themselues whether they repent them truely of their former sinnes, stedfastly purposing to leade a new life: haue a liuely faith in Gods mercy through Christ, with a thankefull remembrance of his death, and be in charity with all men.

So soone as the children can say the Articles of the Faith, the Lords Prayer,

the ten Commandements, and also can answere to such questions of this short Catechisme as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be his Godfather, or Godmother, that euery childe may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.

¶ Confirmation or laying on of hands.

Minister. OVr help is in the Name of the Lord.
Answer. Which hath made heauen and earth
Minister. Blessed be the Name of the Lord.
Answer. Henceforth world without end.
Minister. Lord heare our prayers.
Answer. And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes; strengthen them we beseech thee, O Lord, with the holy Ghost the Comforter, and dayly increase in them thy manifold gifts of grace, the spirit of wisedome and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge & true godlinesse, and fulfill them (O Lord) with the spirit of thy holy feare. Amen.

¶ *Then the Bishop shall lay his hand vpon euery child seuerally, saying.*

DEfend, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increase in thy holy spirit more and more, vntill he come vnto thy euerlasting kingdome. Amen.

¶ *Then shall the Bishop say.*

Let vs pray.

ALmighty and euerliuing God, which makest vs both to will, and to doe those things that bee good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee, for these children, vpon whom (After the example of the holy Apostles) wee haue laid our hands, to certifie them (by this signe) of thy fauour, and gracious goodnesse toward them: let thy fatherly hand, we beseech thee, euer be ouer them; let thy holy Spirit euer be with them;

them, and so leade them in the knowledge and obedience of thy word, that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus,

THe blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

¶ The forme of solemnization of Matrimony.

DEarely beloued friends, we are gathered together here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honorable estate, instituted of God in Paradise, in the time of mans innocency, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned & beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, & therefore is not to be enterprised nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mens carnal lusts & appetites, like brute beasts that haue no vnderstanding, but reuerently, discreetly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordained. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sinne, and to auoyde fornication, that such persons as haue not the gift of continency, might marrie, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall society, helpe and comfort that the one ought to haue of the other, both in prosperity and aduersity: into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause why they may not lawfully be ioyned together, let him now speak, or else hereafter for euer hold his peace.

¶ And

¶ *And also speaking to the persons that shall be married, he shall say,*

I Require and charge you, (as you will answere at the dreadfull day of iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment why ye may not be lawfully ioyned together in Matrimonie, that yee confesse it. For be yee well assured, that so many as be coupled together otherwise than Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ *If no impediment be alledged, then shall the Curate say vnto the man.*

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of matrimony? Wilt thou loue her, comfort her, honour, and keepe her, in sickenesse and in health, and forsaking all other, keepe thee only to her, so long as you both shall liue?

¶ *The man shall answer.*

I will.

¶ *Then shall the Minister say to the woman.*

N. Wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serue him, loue, honour, and keepe him in sickenesse and in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

¶ *The woman shall answer.*

I will.

¶ *Then shall the Minister say.*

Who geueth this woman to be maried to this man?

¶ *Then shall the man say.*

I N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickenesse, and in health, to loue, and cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman taking again the man by the right hand, shall say,*

I N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better for worse, for richer, for poorer, in sickenesse, and in health,

health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance; and thereto I giue thee my troth.

¶ *Then shall they acome vnloose their hands, and the man laying the Ring, vpon the Booke, taught by the Priest shall say.*

With this Ring, I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then the man leaving the ring vpon the fourth finger of the womans left hand, the Minister shall say.*

Let vs pray.

O Eternall God, Creator & preseruer of all mankind, giuer of all spirituall grace, the author of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we blesse in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely performe and keepe the vow and couenant betwixt them made, (whereof this ring giuen and receiued, is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest loyne their right hands together, and say,*

Those whom God hath loyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

FOr, smuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God & this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a ring, and by loyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then the Minister shall adde this blessing.*

GOd the Father, God the Sonne, God the holy Ghost, blesse, preserue and keepe you: the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ Then

Then the Minister or Clerke going to the Lords table, shall say or sing this Psalme following.

Psal. 128.

BLessed are all they that feare the Lord: and walk in his waies.

For thou shalt eat the labour of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine: upon the walls of thy house.

Thy children like the Olive branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord graffe out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy children children: and peace upon Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

Or this Psalme, Deus misereatur. Psal. 67.

GOd be mercifull unto us, and bless us: and shew us the light of his countenance, and be mercifull unto us.

That thy way may be knowne upon the earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folke righteously, and governe the nations upon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, even our own God shall give us his blessing.

God shall bless us: and all the ends of the world shall feare him.

Glory be to the Father, &c. As it was in the, &c.

Lord have mercy upon us.

Answer.

Christ have mercy upon us.

Minister.

Lord have mercy upon us.

Our Father which art in heaven.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answer.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answer.

And euermore defend them.

Minister.

Be vnto them a tower of strength.

Answer.

From the face of their enemy.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sow the seed of eternall life in their mindes, that whatsoeuer in thy holy word they shall profitably learne, they may indeed fulfill the same. Looke, O Lord mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ This prayer next following shall be omitted where the woman is past childbirth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankind is increased: we beseech thee assist with thy blessing these two persons: that they may both be fruitful in procreation of children, and also liue together so long in godly loue and honestly, that they may see their childrens children vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things

things set in order) dildest appoint, that out of man (created after thine owne image and similitude) woman should take her beginning: and knitting them together, didst teach, that it should never be lawfull to put asunder those, whō thou by Matrimony hadst made one, O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified, and represented the spirituall mariage and vnity betwixt Christ & his Church: Looke mercifully vpon these thy servants, that both this man may loue his wife according to thy word (as Christ did loue his Spouse the Church, who gaue himselfe for it, louing and cherishing it euen as his own flesh) and also that this woman may be louing and amiable vnto her husband as Rahel, wise as Rebekah, faithfull and obedient as Sarah, and in all quietnes, sobriety and peace, be a follower of holy and godly matrons: O Lord, blesse them both, and grant them to inherite thine euerlasting kingdome, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister say.

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in mariage, poure vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospell shall be said a Sermon: or if there be no Sermon, the Minister shall reade this that followeth.

ALl yee which be maried, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doth say, as touching the duties of husbands toward their wiues, and wiues toward their husbands.

Saint Paul in his Epistle to the Ephesians, the fift chapter, doth giue this commandement to all maried men: Ye husbands loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should bee holy and blamelesse

blameleſſe. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himſelfe. For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation. For we are members of his body, of his flesh, & of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mystery is great, but I speake of Christ, and of the Congregation. Neuertheleſſe, let euery one of you in loue his owne wife, euen as himſelfe.

Likewiſe the ſame S. Paul writing to the Coloſſians, ſpeaketh thus to all men that be married. Ye men loue your wiues, and be not bitter vnto them.

Heare alſo what S. Peter the Apoſtle of Chriſt, which was himſelfe a maried man, teacheth them that are maried. Ye husbands dwel with your wiues according to knowledge, giuing honor to the wife as vnto the weaker veſſell, & as the heires together of the grace of life, ſo that your prayers be not hindred.

Hitherto yee haue heard the duty of the husband toward the wife: now likewiſe yee wiues heare and learne your duties towards your husbands, euen as it is plainely ſet forth in holy Scripture.

S. Paul (in the forenamed Epiſtle to the Epheſians) teacheth you thus. Yee women, ſubmit your ſelues vnto your owne husbands, as vnto the Lord: for the husband is the wiues head, euen as Chriſt is the head of the Church, and he is alſo the Sauiour of the whole body. Therefore as the Church or Congregation is ſubiect vnto Chriſt, ſo likewiſe let the wiues alſo be in ſubiection vnto their owne husbands in all things. And againe he ſaith, Let the wife reuerence her husband. And in his Epiſtle to the Coloſſians, S. Paul giueth you this ſhort leſſon: Yee wiues ſubmit your ſelues vnto your owne husbands, as it is conuenient in the Lord.

S. Peter alſo doth inſtruct you very godly, thus ſaying. Let wiues be ſubiect to their owne husbands, ſo that if any obey not the word, they may be woone without the word, by the conuerſation of the wiues while they beholde your chaſte conuerſation coupled with feare: whoſe apparell let it not be outward with broided haire, and trimming about with gold, either in

In putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner (in the old time) did the holy women which trusted in God, apparell themselues, being subiect to their owne husbands, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doing well, and not being dismayed with any feare.

¶ The order of the visitation of the sicke.

¶ The Priest entring into the sicke persons house, shall say.

Peace be to this house, and to all that dwell in it.

Remember not, Lord, our iniquities, nor the iniquities of our forefathers, spare vs, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for ever.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs,
Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer. But deliuer vs from euill. Amen.

Minister. O Lord saue thy seruant,

Answer. Which putteth his trust in thee,

Minister. Send him helpe from thy holy place.

Answer. And euermore mightily defend him.

Minister. Let the enemy haue no aduantage of him,

Answer. Nor the wicked approach to hurt him.

Minister. Be vnto him, O Lord, a strong tower,

Answer. From the face of his enemie.

Minister. O Lord heare our prayers.

Answer. And let our crie come vnto thee.

Minister. O Lord looke downe from heauen, beholde, visit and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

Prayer

The visitation of the sicke.

HEare vs Almighty and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant which is grieued with sickenes: Visit him, O Lord as thou didst visit Peters wiues mother, and the captaines seruant: So visit and restore to this sicke person his former health (if it be thy will) or els giue him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life euerlasting. Amen.

DEarely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenes, and sicknes. Wherefore whatsoeuer your sickneſſe is, know you certainely that it is Gods visitatiō. And for what cauſe ſoeuer this ſickneſs is ſent vnto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, & honourable, to the increaſe of glory, and endleſſe felicity or els it be ſent vnto you, to correct and amend in you whatſoeuer doeth offend the eyes of your heauenly Father: know you certainly, that if you truely repent you of your ſins and beare your ſickues patiently, truſting in Gods mercy, for his deare Sonne Ieſus Chriſt his ſake, and render vnto him humble thanks for his fatherly viſitation, ſubmitting your ſelfe wholly to his will, it ſhall turne to your profit and helpe you forward in the right way that leadeth vnto euerlaſting life.

¶ If the perſon viſited be very ſicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chaſtiſement of the Lord: for whom the Lord loueth, he chaſtiſeth, yea, as S. Paul ſaith, he ſcourgeth euery ſonne whom he receiueth. If ye endure chaſtiſement, he offereth himſelfe vnto you, as vnto his owne children. For what ſon is he that the father chaſtiſeth not? If ye be not vnder correction (whereof all true children are partakers) then are ye baſtards & not children. Therefore, ſeeing ſ when our earthly fathers do correct vs, we reuerently obey the: ſhall we not now much rather be obedient to our ſpirituall Father, & ſo liue? And they for a few daies do chaſtiſe vs after their owne pleaſure, but he doth chaſtiſe vs for our profit, to the

Intent he may make vs partakers of his holynesse. The lewords (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiuing beare our heauenly Fathers correction, whensoeuer by any manner of aduersity it shall please his gracious goodnes to visit vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ by suffering patiently aduersities, troubles and sicknesses. For he himself went not vp to ioy, but first he suffered paine, he entred not into his glory, before he was crucified. So truly our way to eternall ioy, is to suffer here with Christ: and our doore to enter into eternall life, is gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sickenesse which is thus profitable for you, patiently I exhort you in the Name of God to remember the profession which you made to God in your Baptisme. And forasmuch as after this life there is a count to be giuen to the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe and your state both toward God and man, so that accusing and condemning your self for your own faults you may find mercy at your heauenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleeue in God the Father Almighty, maker of heauen and earth?

And so forth as in baptisme.

Here if the sicke person make a special confession, if he feele his conscience troubled with any weighty matter. After which confession, the Minister shall absolue him, after this sort.

OVr Lord Iesus Christ, who hath left power to his Church to absolue all sinners who truely repent and beleeue in him, of his great mercy forgiue thee thine offences, and by his authority committed

mitted to mee, I absolue thee from all thy sinnes: In the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

Let vs pray.

O Most mercifull God, which according to the multitude of thy mercies dost so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most louing Father) whatsoeuer hath beene decayed by the fraud and malice of the deuill, or by his owne carnall will and frailenesse: preserue and continue this sicke member in the vnity of the Church, consider his contrition, accept his teares, asswage his paine, as shall bee seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merites of thy most deerely beloued Son Iesus Christ, Amen.

¶ *Then shall the Minister say this Psalme.*

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me and deliuer me, in thy righteousnesse, incline thine eare vnto mee, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou art he that tooke mee out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many, but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me and they that lay

lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from mee, O God: my God, haste thee to helpe me.

Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

As for me, I will patiently abide alwayt and will praise thee more and more.

My mouth shall daily speake of thy righteousnes and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God, and will make mention of thy righteousnes onely.

Thou (O God) hast taught mee from my youth vp vntil now: therefore will I tell of thy wonderous workes.

Forsake mee not, O God, in mine old age, when I am grayheaded, vntill I haue shewed thy strength vnto this generation, and thy power vnto all them that are yet for to come.

Thy righteousnesse (O God) is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed mee: and yet didst thou turne and refresh me: yea, and broughtest me from the deep of the earth againe.

Thou hast brought mee to great honour, and comforted me on euery side.

Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lippes will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded & brought vnto shame that seeke to doe me euill.

Glory be to the Father, &c. As it was, &c.

Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God,

The communion of the sicke.

Then shall the Minister say.

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, & through whom thou mayest receiue health and saluation, but onely the Name of our Lord Iesus Christ, Amen.

THE COMMVNION of the sicke.

The Collect.

ALmighty euerliuing God, Maker of mankind, which doest correct those whom thou doest loue, and chastisest euery one whom thou doest receiue we beseech thee to haue mercy vpon this thy seruant, visited with thine hand, and to graut that he may take his sicknesse patiently, and recouer his boddy health (if it be thy gracious will) & whensoeuer his soule shall depart from the body, it may be without spot presented vnto thee, through Iesus Christ our Lord, Amen.

The Epistle. Heb. 12.

MY sonne, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth: yea, and he scourgeth euery sonne whom he receiueth.

The Gospel. Iohn 5.

VErely, verely I say vnto you, He that heareth my word, and beleeueth on him that sent me hath euerlasting life, and shall not come into damnation, but passeth from death vnto life.

When the sicke person is visited, and receiueth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalme,

In thee, O Lord, haue I not my trust.

And got straight to the Communion.

AT

AT THE BVRIALL OF the dead.

I Am the resurrection and the life (saith the Lord) He that beleeueth in me, yea, though he were dead, yet shall hee liue. And whosoeuer lineth, and beleeueth in me, mall not die for euer.

I Know that my Redeemer lineth, and that I shall rise out of the earth in the last day, and shall bee couered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes.

WEe brought nothing into this world, neither may wee cary any thing out of this world. The Lord glueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe. Blessed be the Name of the Lord.

¶ When they cary to the graue, the Priest shall say.

MAn that is borne of a woman, hath but a short time to liue, and is ful of misery. He commeth vp and is cut down like a floure: he fleeth as it were a shadow, and neuer continueth in one stay. In the midst of life we be in death: of whom may we seeke for succour, but of thee, O Lord, which for our sins iustly art displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord, the secrets of our hearts, shut not vp thy merciful eyes to our prayers: but spare vs, Lord most holy, O God most mightie, O holy and merciful Sauiour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall be cast vpon the body by some standing by, the Priest shall say.

FOrasmuch as it hath pleased Almighty God of his great mercy to take vnto himselfe the soule of our deare brother here departed, wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mightie working, whereby hee is able to subdue all things to himselfe.

The buriall of the dead.

¶ Then shall be said or sung.

I Heard a voyce from heauen, saying vnto me, Write, From henceforth blessed are the dead that die in the Lord. Euen so saith the Spirit, that they rest from their labours. *Apocal. 14.*

Christ is risen from the dead, and become the first fruites of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming. Then commeth the end when he hath deliuered vp the kingdom to God the Father, when he hath put downe all rule, and all authoritie and power. For he must reigne till he hath put all his enemies vnder his feet. The last enemy that shall be destroyed is death. For he hath put all things vnder his feet. But when he saith, All things are put vnder him: it is manifest that he is excepted, which hath put all things vnder him. And when all things are subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, that put all things vnder him, that God may be all in all. Else what shall they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we in ieopardie euery houre? By your reioycing which I haue in Christ Iesus our Lord, I die daily. That I haue fought with beasts at Ephesus after the manner of men, what aduantageth me, if the dead rise not vp again? Let vs eat and drinke, for to morrow we shall die. Be not deceiued, euill words corrupt good manners. Awake iustly out of sleepe, and sin not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? With what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body which shall be, but bare corne, as of wheat or some other. But God giueth it a body as it pleaseth him, and to euery seed his owne body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, and another of birds. There are also celestiall bodies, and there are bodies ter-

terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres: for one starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body. As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy: The second man is the Lord from heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shall we beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherit the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mystery. We shall not all sleepe, but we shall all be changed, & that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and wee shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to pasle the saying that is written: Death is swallowed vp into victory. Death where is thy sting? Hell where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thankes be vnto God, which hath giuen vs victory through our Lord Iesus Christ. Therfore my deare brethren, be ye stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

¶ The lesson ended, the Priest shall say.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.
Our Father which art in heauen, &c.
And lead vs not into temptation.
But deliuer vs from euill. Amen.

The Priest.

ALmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected after they be deliuered from the burden of the flesh, be in ioy and felicity: we giue thee heartie thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnes shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse both in body and soule, in thy euerlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth, shall liue, though hee die: and whosoeuer liueth and beleeueth in him, shall not die eternally; who also taught vs by his holy Apostle Paul, not to be sorry as men without hope, for them that sleepe in him, wee meekely beseech thee (O Father) to raise vs from the death of sin, vnto the life of righteousnesse, that when wee shall depart this life, we may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, wee may be found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue and feare thee, saying, Come yee blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Graunt this wee beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

THE

THE THANKESGIVING of women after childbirth, commonly called the Churching of women.

The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words or such like, as the case shall require.

FOrasmuch as it hath pleased Almightie God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of childebirth, yee shall therefore giue hartie thankes vnto God and pray.

Then shall the Priest say this Psalme. Psal. 121.

I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe,

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out, and thy comming in: from this time foorth for euermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue this woman thy seruant,

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

¶ Let vs pray.

O Almightie God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth, graunt we beseech thee most mercifull Father, that she through thy helpe may both faithfully liue, and walke in her vocation according to thy will, in this life present, and also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord, Amen.

¶ *The woman that commeth to giue her thanks, must offer accustomed offerings. And if there is a Communion it is conuenient that she receiue the holy Communion.*

¶ A COMMINATION against sinners, with certaine prayers to be vsed diuers times in the yeere.

THE Rector, in the primitiue Church there was a godly discipline, that at the beginning of Lent, such persones as were notorious sinners, were put to open penuance, and punishment in this world, that their soules might be saued in the day of the Lord, and that others admonished, by their example, might be the more afraid to offend.

In the stead whereof vntill the said discipline may bee restored againe (which thing is much to be wished) it is thought good, that at this time, in your presence should be read the generall sentences of Gods curse against impenitent sinners gathered out of the 27. Chapter of Deuteronomie, & other places of Scripture, & that ye should answere

to every sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes: fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answer and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Cursed is he that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Cursed is he that maketh the blinde to goe out of his way.

Answere.

Amen.

Minister.

Cursed is he that letteth in iudgement the right of the stranger, of them that be fatherless, and of widowes.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.

Answere

Answere.

Amen.

Minister.

Cursed is he that putteth his trust in man, and maketh man his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the unmercifull, the fornicatours and adulterers, & the couetous persons, the worshipers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

NOw seeing that all they bee accursed, as the Prophet Dauid speaketh witnesse, which erre & go astray from the Commandements of God: Let vs (remembring the dreadfull Iudgements hanging ouer our heads, and being alwaies at hand) returne vnto our Lord God, with all contrition and meeknesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences and seeking to bring forth worthy fruits of penance. For now is the axe put to the root of the trees, so that euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire.

It is a fearefull thing to fall into the hands of the liuing God: there shall powre downe raine vpon the sinners, snares, fire, and brimstone, storme and tempest, this shall be their portion to drinke. For loe, the Lord is come out of his place to visite the wickednesse of such as dwell vpon earth. But who may abide the day of his comming? who shall be able to endure when he appeareth? his fanne is in his hand, and he will purge his floore, and gather his wheat into the barne: but he will burne the chaffe with vnquenchable fire.

The day of the Lord commeth as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, and they shall not escape. Then shall myself

appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubbornesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long suffering of God, when he called them continually to repentance. Then shall they call vpon me, saith the Lord, but I will not heare, they shall seeke me early, but they shall not finde me, and that because they hated knowledge, and receiued not the feare of the Lord, but aisherred my counsell, and despised my correction. Then shall it bee too late to knocke, when the doore shall bee shut, and too late to cry for mercy, when it is the time of iustice. O terrible voice of most iust iudgement which shall be pronounced vpon them, when it shall be said vnto them, Goe ye cursed into the fire enerlasting, which is prepared for the deuill and his Angels. Therefore brethren, take wee heede betime, while the day of saluation lasteth, for the night commeth, when none can worke. But let vs while we haue the light, beleeue in the light, and walke as the children of the light, that we be not cast into vtter darknesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgiueness of that which is past, if (with a whole minde and true heart) we returne vnto him. For though our sinnes bee as red as scarlet, they shall be as white as snow, and though they be like purple, yet shall they be as white as wooll. Turne you cleane, saith the Lord, from all your wickednes, and your sin shal not be your destruction. Cast away from you all your vngodlinesse that ye haue done. Make you new hearts and a new spirit. Wherefore will ye die (O yee house of Israel) seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and ye shall liue. Although we haue sinned, yet haue we an Aduocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes, For hee was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne to him, who is the mercifull receiuer of all true peni-

tent

tent sinners, assuring our selues, that hee is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and from henceforth walke in his waies, if we will take his easie yoke, and light burden vpon vs, to follow him in lowlinesse, patience, and charitie, and be ordered by the gouernance of his holy Spirit, seeking always his glory, and seruing him duly in our vocation with thankesgiuing. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreame malediction, which shall light vpon them that shall bee set on the left hand, and he will set vs on his right hand, and giue vs the blessed benediction of his Father, commaunding vs to take possession of his glorious kingdom, vnto ẏ which he vouchsafe to bring vs all for his infinit mercy. Amen.

¶ *Then shall be said the Psalme Miserere mei. Psal. 51.*

HAue mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Wash me thurowly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and doue this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne, hath my mother conceiued me.

But loe, thou requirest truth in the inward parts and shalt make me to vnderstand wisedome secretly

Thou shalt purge me ẇ hysope, & I shall be clean, thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me to heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart (O God:) and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O giue mee the comfort of thy helpe againe: and stablish me with thy free spirit.

Then

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer me from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips, O Lord: & my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine Altar.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.
Lord haue mercy vpon vs,
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Our Father which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, bee mercifull vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

A Commination.

¶ Let vs pray.

O Lord, wee beseech thee, mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they, whose consciences by sinnes are accused, by thy mercifull pardon may be absolued, through Christ our Lord. Amen.

O Most mighty God and merciful Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sin and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinne. Thy propertie is to haue mercy, to thee onely it appertaineth to forgiue sinnes: spare vs therefore, good Lord, spare thy people, whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners, but so turne thine ire from vs, which meekly acknowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord, Amen.

¶ *Then shall the people say this that followeth, after the Minister.*

TVrne thou vs, good Lord, and so shall we be turned, be fauourable, O Lord, be fauorable to thy people, which turne to thee in weeping, fasting and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie, [illegible] when we deserue punishment, and in thy wrath thinkest vpon mercy, spare thy people, good Lord, spare them, and let not thine heritage bee brought to confusion, Heart vs, O Lord, for thy mercy is great, and after the multitude of thy mercies, looke vpō vs.

FINIS.

THE PSALMES OF DAVID.

Beatus vir. } *Morning*
Psal. 1. } *prayer.*

BLessed is the man that hath not walked in the counsell of the vngodly, nor stand in the way of sinners: and hath not sit in the seate of the scornefull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leafe also shal not wither: and looke whatsoeuer he doeth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe, which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not bee able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

WHy do the heathen so furiously rage together: and why do the people imagine a vaine thing?

2 The kings of the earth stand vp, and the rulers take counsell together: against the Lord and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen, shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

6 Yet haue I set my King vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: Thou art my Sonne, this day haue I begotten thee.

8 Desire of me, & I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye Kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

LOrd, how are they increased that trouble me: many are they that rise against me.

2 Many a one there bee that say of my soule: There is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp again: for the Lord susteined me.

6 I will not be afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone: thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon thy people.

Cum invocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set me at liberty when I was in trouble: haue mercy vpon me, and hearken vnto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honours: and haue such pleasure in vanitie, and seeke after leasing.

3 Know this also, that the Lord hath chosen to him-

blameleſſe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe and ſinne not: commune with your owne heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſſe: and put your truſt in the Lord.

6 There be many that ſay: Who will ſhew vs any good?

7 Lord lift thou vp the light of thy countenance vpon vs.

8 Thou haſt put gladneſſe in my heart: ſince the time that their corne and wine and oyle increaſed.

9 I will lay me down in peace, & take my reſt: for it is thou Lord only that makeſt me dwell in ſafety.

Verba meditationis. Pſalm.

POnder my words, O Lord: conſider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voyce ſhalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that haſt no pleaſure in wickedneſſe: neither ſhall any euill dwell with thee.

5 Such as be fooliſh, ſhall not ſtand in thy ſight: for thou hateſt all them that worke vanity.

6 Thou ſhalt deſtroy them that ſpeake leaſing: the Lord will abhorre both the bloudthirſty and deceitfull man.

7 But as for me, I will come into thy houſe, euen vpon the multitude of thy mercy: and in thy feare will I worſhip towards thy holy Temple.

8 Leade me, O Lord, in thy righteouſneſſe, becauſe of mine enemies: make thy way plaine before my face.

9 For there is no faithfulneſſe in his mouth: their inward parts are very wickedneſſe.

10 Their throat is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their owne imaginations: caſt them out in the multitude of their vngodlineſſe, for they haue rebelled againſt thee.

12 And let all them that put their truſt in thee,

relayes: they shall euer be giuing of thankes, because thou defendest them, they that loue thy Name, shall be ioyfull in thee.

12 For thou Lord, wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him as with a shield.

Domine, ne in furore. *Euening prayer.*

O Lord, rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groaning: euery night wash I my bed, and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me, all ye that worke vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall bee confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

Domine Deus meus. *Psal. 7.*

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me,

2 Lest he deuoure my soule like a lyon, and tear it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands,

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemie persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp (O Lord) in thy wrath, and lift vp thy
selfe: because of the indignation of mine enemies,
arise vp for me in the iudgement that thou hast com-
manded.

7 And so shall the congregation of the people
come about thee: for their sakes therefore lift vp
thy selfe on-hie.

8 The Lord shall iudge the people, giue sentence
with me, O Lord: according to my righteousnesse,
and according to the innocencie that is in me.

9 O let the wickednesse of the vngodly come to
an end: but guide thou the iust.

10 For the righteous God: tryeth the very hearts
and reines.

11 My helpe commeth of God: which preserueth
them that are true of heart.

12 God is a righteous Iudge, strong and patient:
and God is prouoked euery day.

13 If a man wil not turne, he will whet his sword:
he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of
death: he ordaineth his arrowes against the persecuters.

15 Behold, he trauaileth with iniquitie: he hath
conceiued sorrow, and brought forth vngodlinesse.

16 He hath grauen and digged a pit: and is fallen
himselfe into the destruction that he made for other.

17 For his trauaile shall come vpon his own head:
and his wickednesse shall fall vpon his owne pate.

18 I will giue thankes vnto the Lord, according
to his righteousnesse: and I will praise the Name of
the Lord most High.

Dominus Dominus. Psal. 8.

O Lord our Gouernour, how excellent is thy
Name in all the world: thou that hast set
thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklings
hast thou ordained strength, because of thine ene-
mies: that thou mightest still the enemie and the
auenger.

3 For I will consider the heauens, euen the works
of thy fingers: the Moone and the Starres which
thou hast ordained.

4 What is man that thou art mindfull of him?
and the sonne of man that thou visitest him?

5 Thou

reioyce: they shall euer be giuing of thankes, because thou defendest them, they that loue thy Name, shall be ioyfull in thee.

13 For thou Lord, wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him as with a shield.

Domine, ne in furore. *Psal. 6.* — *Euening prayer.*

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3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

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3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemie persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp (O Lord) in thy wrath, and lift vp thy
selfe: because of the indignation of mine enemies,
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manded.

7 And so shall the congregation of the people
come about thee: for their sakes therefore lift vp
thy selfe againe.

8 The Lord shall iudge the people, giue sentence
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and according to the innocencie that is in me.

9 O let the wickednesse of the vngodly come to
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10 For the righteous God: tryeth the very hearts
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conceiued sorrow, and brought forth vngodlinesse.

16 He hath grauen and digged a pit: and is fallen
himselfe into the destruction that he made for other.

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Domine Dominus. Psal. 8.

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mies: that thou mightest still the enemie and the
auenger.

3 For I will consider the heauens, euen the works
of thy fingers: the Moone and the Starres which
thou hast ordained.

4 What is man that thou art mindfull of him:
and the sonne of man that thou visitest him?

5 Thou

5 Thou madst him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to have dominion over the workes of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, and the beastes of the field.

8 The foules of the ayre, and the fishes of the sea: & whatsoever walketh through the paths of the sea.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. *Morning prayer.*
Psal. 9.

I Will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes.

2 I will be glad and reioyce in thee: yea, my sonne, will I make of thy Name, O thou most Highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the Throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemy: destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For he shall iudge the world in righteousnesse and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou, Lord, hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord: consider the trouble which I suffer of them that hate me: thou that liftest me vp from the gates of death.

14 That

14 That I may show all thy praises with'n the
[illegible]
[illegible]
15 The heathen are sunke downe in the pit that
[illegible]
[illegible]
16 The Lord is known to execute judgement: the
[illegible]
17 The wicked shall be turned into hell, and all
[illegible]
18 For the poore shall not always be forgotten: the
[illegible]
19 Vp Lord, and let not man have the vpper hande
[illegible]
20 [illegible] (O Lord) that the heathen
[illegible]

[illegible]

WHy [illegible] (O Lord) and [illegible] thy face in the needfull time of
trouble.

2 The vngodly for his owne lust, doeth perse-
[illegible] them he taken in the crafty wi-
[illegible] that they have imagined.

3 For the vngodly hath made boast of his owne
[illegible] and speaketh good of the couetous,
[illegible]

4 The vngodly is so proud, that hee eateth not
[illegible] God in all his thoughts.

5 His wayes are alwayes [illegible] thy Judge-
[illegible] out of his sight, and there-
[illegible] all his enemies.

6 For he hath said in his heart, Tushil shall never
[illegible] no harme happen vnto me.

7 [illegible] full of cursing, deceit and fraud:
[illegible] vngodlinesse and vanity.

8 He sitteth [illegible] in the [illegible] corners of the
[illegible] his lurkingdens doeth he [illegible]
[illegible] his eyes are set against the poore.

9 For he lyeth waiting secretly, [illegible] as a Lyon
[illegible] he in his dennes, hee may ransh the poore.

10 He doeth rankh the poore [illegible] hee getteth
[illegible]

11 He falleth downe and humbleth himselfe, that
[illegible] of the poore may fall into the hande
[illegible]

13 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

14 Arise (O Lord God) and lift up thine hands: forget not the poore.

15 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God, carest not for it?

16 Surely thou hast seene it: for thou beholdest ungodlinesse and wrong.

17 That thou mayest take the matter into thy hand: the poore committeth himself unto thee, for thou art the helper of the friendlesse.

18 Breake thou the power of the ungodly and malicious: take away his ungodlinesse, and thou shalt finde none.

19 The Lord is King for ever and ever: and the heathen are perished out of the land.

20 Lord thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

21 To helpe the fatherlesse and poore unto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. xi.

IN the Lord put I my trust: how say ye then to my soule, that she should flie as a bird unto the hill?

2 For lo, the ungodly bend their bowe, and make ready their arrowes within their quiver: that they may privily shoot at them which are true of heart.

3 For the foundations shall bee cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seate is in heaven.

5 His eyes consider the poore: and his eye-lids trye the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickednesse, doth his soule abhorre.

7 Upon the ungodly he shall raine snares, fire and brimstone, storme and tempest: this shall be their portion to drinke.

8 For the righteous Lord loveth righteousnesse: his countenance will behold the thing that is iust.

Salomon

Moneth. The ij. day.

Salutes me fire. } } *Evening*
Psal. 12. } } *prayer.*

HElpe me, Lord, for there is not one godly man left; for the faithfull are minished from a mong the children of men.

2 They talke of vanity every one with his neighbour; they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitfull lips; and the tongue that speaketh proud things.

4 Which have said, With our tongue will wee prevaile; wee are they that ought to speake, who is Lord over vs?

5 Now for the comfortlesse troubles sake of the needy; and because of the deepe sighing of the poore.

6 I will vp (saith the Lord;) and will helpe every one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words; even as the silver which from the earth is tryed; and purified seven times in the fire.

8 Thou shalt keepe them, O Lord; thou shalt preserve him from this generation for ever.

9 The vngodly walke on every sale; when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for ever? how long wilt thou hide thy face from mee.

2 How long shall I seeke counsell in my soule, and be so vexed in my heart; how long shall mine enemies triumph over me?

3 Consider, and heare me, O Lord my God; lighten mine eyes, that I sleepe not in death.

4 Lest mine enemies say, I have prevailed against him; for if I be cast downe, they that trouble mee, will reioyce at it.

5 But my trust is in thy mercy; and my heart is joyfull in thy salvation.

6 I will sing of the Lord because hee hath dealt bouningly with me; yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart; there is no God.

2 They are corrupt and become abominable

in their doings: there is not one that doeth good, no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poison of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappines is in their wayes: and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe? eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at ỹ counsel of the poore: because he putteth his trust in ỹ Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shal Iacob reioyce, & Israel shal be glad.

Domine quis habitabit? } *Morning*
Psal. 15. } *prayer.*

LOrd who shall dwell in thy Tabernacle? or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life: and doth the thing that is right, and speaketh the truth from his heart.

3 Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbour.

4 Hee that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He ỹ sweareth vnto his neighbour, & disappointeth him not though it were to his own hindrance.

6 Hee that hath not giuen his money vpon vsurie, nor taken reward against the innocent.

7 Who

9 Whoso doeth these things: shall neuer fall

Conserua me. *Psal.* 16.

PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: Thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another gods shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, & of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. *Psal.* 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eies looke vpon the thing that is equal.

3 Thou hast proued and visited mine heart in the night season, thou hast tryed mee, and shalt find no wickednesse in mee: for I am vtterly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lippes: I haue kept me from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God: for thou shalt

heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindneſſe, thou that art the Sauiour of them which put their truſt in thee from ſuch as reſiſt thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the ſhadow of thy wings.

9 From the vngodly that trouble me mine enemies compaſſe me round about to take away my ſoule.

10 They are incloſed in their owne fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on euery ſide: turning their eyes downe to the ground.

12 Like as a Lyon that is greedy of his pray: and as it were a Lyons whelpe lurking in ſecret places.

13 Vp Lord diſappoint him, and caſt him downe: deliuer my ſoule from the vngodly, which is a ſword of thine.

14 From the men of thine hand, O Lord, from the men, I ſay, and from the euill world: which haue their portion in this life, whoſe bellies thou fillest with thy hid treaſure.

15 They haue children at their deſire: and leaue the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall be ſatisfied with it.

Diligam te. } *Euening*
Pſal. 18. } *prayer.*

I Will loue thee (O Lord) my ſtrength, the Lord is my ſtony rocke & my defence, my Sauiour, my God, and my might, in whom I will truſt, my buckler, the horne alſo of my ſaluation, and my refuge.

2 I will call vpon the Lord, which is worthy to be praiſed, ſo ſhall I be ſafe from mine enemies.

3 The ſorrowes of death compaſſed me, and the ouerflowings of vngodlineſſe made me afraid.

4 The paines of hell came about me: the ſnares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So ſhall hee heare my voyce out of his holy Temple: and my complaint ſhall come before him, it ſhall enter euen into his eares.

7 The

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were removed, because he was wroth.

8 There went a smoake out of his presence: and consuming fire out of his mouth: so that coales were kindled at it.

9 He bowed the heauens also, and came downe: and it was darke vnder his feet.

10 He rode vpon the Cherubims and did flie: he came flying vpon the wings of the wind.

11 He made darkenesse his secret place: his pauilion round about him with darke water, and thicke clouds to couer him.

12 At the brightnesse of his presence his cloudes remoued: haile stones and coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder: haile stones & coles of fire.

14 He sent out his arrowes and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seen, & the foundatiõs of ỹ round world were discouered at thy chiding, O Lord, at the blasting of ỹ breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemy, and from them which hate mee: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of liberty: he brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his Lawes, and will not cast out his commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing and according vnto the cleannesse of my hands in his eye-sight.

26 With the holy, thou shalt be holy: and with a perfect man thou shalt be perfect.

27 With the cleane, thou shalt be cleane: and with the froward thou shalt learne frowardnesse.

28 For thou shalt saue the people that are in aduersitye: and shalt bring downe the hie lookes of the proud.

29 Thou shalt also light my candle: the Lord my God shall make my darknesse to be light.

30 For in thee I shall discomfit a troupe of men: and in the helpe of my God, I shal leape ouer a wall.

31 The way of God is an vndefiled way: the word of the Lord also is tried in the fire: he is the defender of all them that put their trust in him.

32 For who is God but the Lord: or who hath any strength except our God?

33 It is God that girdeth me with strength of warre: and maketh my way perfect.

34 He maketh my feet like Harts feete: and setteth me vp on high.

35 He teacheth mine handes to fight: and mine armes shall breake euen a bow of steele.

36 Thou hast giuen me the defense of thy saluation: thy right hand also shall hold me vp, and thy louing correction shall make me great.

37 Thou shalt make roome enough vnder me for to goe: that my foottepes shall not slide.

38 I will follow vpon mine enemies, and ouertake them: neither will I turne againe vntill I haue destroyed them.

39 I will smite them that they shall not be able to stand: but fall vnder my feet.

40 Thou hast girded me with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

41 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

42 They shall cry, but there shall be none to helpe them: yea, euen vnto the Lord shall they cry, but he shall not heare them.

43 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streete.

44 Thou shalt deliuer me from the striuings of the people: and thou shalt make me the head of the heathen,

44 A people whom I haue not knowne shall serue me.

45 As soone as they heare of me, they shall obey me: but the strange children shal dissemble with me.

46 The strange children shall fade: and be afraid out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and prised be the God of my saluation.

48 Even the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my cruell enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee (O Lord) among the Gentiles: and sing prayses vnto thy Name.

51 Great prosperity giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his Anoynted, and to his seed for euermore.

Cali enarrant. } *Morning*
Psal. 19. } *prayer.*

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a Tabernacle for the Sun: which commeth forth as a bridgroome out of his chamber, and reioyceth as a gyant to run his course.

6 It goeth forth from the vttermost part of the heauen, and turneth about vnto the end of it again: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimony of the Lord is sure and giueth wisedome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether

10 More to bee desired are they then gold, yea, then much fine gold: sweeter also then hony and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

13 Keep thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight, O Lord, my strength and my Redeemer.

Exaudiat te Dominus. Psal.xx.

THE Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anoynted: and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal.xxi.

THE King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 Hee asked life of thee, and thou gauest him a long

long life euen for euer and euer.

5 His honour is great in thy saluation, glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord, and in the mercy of the most Highest, he shall not miscary.

8 All thine enemies shall feele thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure and the fire shall consume them.

10 Their fruit shalt thou roor out of the earth: and their seed from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus, } *Euening*
Psal. 22. } *prayer.*

MY God, my God (looke vpon me) why hast thou forsaken mee: and are so farre from my health, and from the words of my complaint.

2 O my God, I cry in the day time, but thou hearest not: & in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for mee, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke mee out of my mothers wombe: thou wast my hope when I hanged

yue vpon my mothers breasts.

10 I haue bin left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11 O goe not from mee, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat bulls of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my body is euen like melting waxe.

15 My strength is dried vp like a potsheard: and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me: and the counsell of the wicked layeth siege against me.

17 They pierced my hands & my feet: I may tell all my bones, they stand staring and looking vpon mee.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the lions mouth: thou hast heard me also from among the hornes of the Vnicornes.

22 I will declare thy Name vnto my brethren: in the midst of the Congregation will I praise thee.

23 O praise the Lord, yee that feare him: magnifie him all yee of the seed of Iacob, and feare him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, he hath not hidde his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues, and be turned vnto the Lord: and all the kindreds

kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as bee fat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust, shall kneele before him: and no man hath quickened his owne soule.

31 My seed shall serue him: they shall bee counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal 23.

THe Lord is my shepheard: therfore can I lacke nothing.

2 He shall feed me in a greene pasture: and lead me forth beside the waters of comfort.

3 He shall conuert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea though I walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee, against them that trouble me: thou hast anoynted my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shall follow me all the dayes of my life: and I will dwell in the house of the Lord for ever.

Domini est terra } *Morning*
Psal. 24. } *prayer*

THe earth is the Lords, and all that therein is: the compasse of the world & they that dwel therin.

2 For hee hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his mind vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift

7 Lift vp your heads, O ye gates, and be ye lift vp ye euerlasting doores, and the King of glory shall come in.

8 Who is the King of glory? it is the Lord strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O yee gates, and be ye lift vp ye euerlasting doores, and the King of glory shall come in.

10 Who is the King of glory? euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal 25.

VNto thee, O Lord, will I lift vp my soule, my God, I haue put my trust in thee: O let me not bee confounded: neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not bee ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach me thy pathes.

4 Lead me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath been my hope all the day long.

5 Call to remembrance, O Lord thy tender mercies: and thy louing kindnesse which hath been euer of old.

6 O remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me, (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that bee meeke shall hee guide in iudgement: such as be gentle, them shall he learn his way.

9 All the pathes of the Lord are mercy and trueth: vnto such as keepe his Couenant and his Testimonies.

10 For thy Names sake, O Lord: be merciful vnto my sinne: for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seed shall inherite the land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for

he shall pluck my feet out of the net.

17 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

18 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

19 Looke vpon mine aduersitie and misery: and forgiue me all my sinne.

20 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

21 O keepe my soule, and deliuer mee: let me not be confounded, for I haue put my trust in thee.

22 Let perfectnesse and righteous dealing waite vpon me: for my hope hath beene in thee.

23 Deliuer Israel, O God out of all his troubles.

Iudica me Deus. Psal. 26.

BE thou my iudge, O Lord, for I haue walked mecerely: my trust hath beene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and proue me: trie out my reignes and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy truth.

4 I haue not dealt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash mine hands in innocency, O Lord: and so will I goe vnto thine Altar.

7 That I may shew the voyce of thanksgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thy honour dwelleth.

9 O shut not vp my soule with the sinners: and my life with the bloudthirsty.

10 In whose hands is wickednesse: and their right hands are full of gifts.

11 But as for mee, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

Morning prayer.

THe Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my

my life, of whom then shall I be afraid?

2 When the wicked (even mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shal not my heart be afraid: and though there rise vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: yea in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shall mine head be lift vp aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake prayses vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, Seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast beene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead me in the right way because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verely to see the goodnesse of the Lord in the Land of the liuing.

16 O tary thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord my strength: thinke me not worne in mee, least if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare

3 Heare the voyce of my humble petitions when I crye vnto thee: when I hold vp my hands toward the Mercy-seat of thy holy Temple.

4 O plucke me not away (neither destroy me) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

5 Reward them according to their deeds: and according to the wickednesse of their own inuentions.

6 Recompence them after the worke of their hands: pay them that they haue deserued.

7 For they regard not in their mind the works of the Lord, nor the operation of his handes: therefore shall he breake them downe, and not build them vp.

8 Praysed bee the Lord: for hee hath heard the voyce of my humble petitions.

9 The Lord is my strength and my shield, my heart hath trusted in him, and I am holpen: therefore my heart danceth for ioy, and in my song will I praise him.

10 The Lord is my strength: and he is the wholesome defence of his anointed.

11 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, & set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O ye mighty) bring young Rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees, yea the Lord breaketh the Cedars of Libanus.

6 Hee maketh them also to skip like a calfe: Libanus also and Syrion like a young Vnicorne.

7 The voyce of the Lord deuideth the flames of fire: the voyce of the Lord shaketh the wildernesse: yea the Lord shaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth young, and discouereth the thick bushes:

in his Temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabote Domine. } { *Morning*
Psal 30. } { *prayer.*

I Will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing praises to the Lord (O ye Saints of his:) and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperity I said, I shall neuer be remooued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face (from me:) and I was troubled.

8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe vnto the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy truth?

11 Heare, O Lord, and haue mercy vpon mee: Lord, be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will giue thankes vnto thee for euer.

In te Domine speraui. Psal 31.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: deliuer me in thy righteousnesse.

2 Bow downe thine eare to mee: make haste to deliuer me. 3 And

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide & lead me for thy Names sake.

5 Draw mee out of the net that they haue layde priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord thou God of truth.

7 I haue hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will bee glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast knowne my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemy: but hast set my feet in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen old with heauinesse: and my yeeres with mourning.

12 My strength faileth mee, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they consult together against mee, and take their counsell to take away my life.

16 But my hope hath beene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute mee.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lips bee put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laid vp for them that feare thee; and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be vnto the Lord: for he hath shewed me marueilous great kindnesse in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuerthelesse, thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord all yee his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong and he shall establish your heart: all ye that put your trust in the Lord.

Beati quorum Psal. 32. § § *Euening prayers.*

BLessed is hee whose vnrighteousnesse is forgiuen, and whose sinne is couered.

2 Blessed is the man vntowhom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauy vpon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest bee found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue

understanding: whose mouthes must be holden with bit and bridle, lest they fall to, or thee.

11 Great plagues remaine for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becometh well the iust to be thankefull.

2 Praise the Lord with harpe: sing Psalmes unto him with the Lute and instrument of ten strings.

3 Sing unto the Lord a new song: sing prayse lustily (unto him) with a good courage.

4 For the word of the Lord is true: and all his works are faithfull.

5 He loveth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made: and all the hoste of them by the breath of his mouth.

7 He gathereth the waters of the Sea together, as it were upon an heape: and layeth up the deepe as in treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord: & blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looketh downe from heaven: and beholdeth all the children of men: from the habitation of his dwelling, he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no King that can be saued by the multitude

titude of an hoste: neither is any mighty man deliuered by much strength.

16 An horse is counted but a vaine thing to saue a man, neither shall he deliuer any man by his great strength.

17 Behold the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently tarried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy Name.

21 Let thy merciful kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino Psal. 34.

I Will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O prayse the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and hee heard me: yea, hee deliuered me out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not ashamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angell of the Lord tarrieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord, yee that be his Saints: for they that feare him lacke nothing.

10 The Lyons doe lacke, and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come yee children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euill, and doe good: seeke peace, and ensue it.

14 The

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous shall be desolate.

21 The Lord redeemeth the soules of his seruants: and all they that put their trust in him, shall not be desolate.

Iudica me Deus. *Morning Prayer.*

Psal. 35.

PLeade thou my cause, O Lord, with them that striue with me: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to help me.

3 Bring foorth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them bee confounded and put to shame, that seeke after my soule: let them be turned backe and brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares: and his net that hee hath laid priuily, catch himselfe: that he may fall into that very mischiefe.

9 And my soule bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore, and him that is in misery, from him that spoileth him.

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke I put on sackecloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had been my friend or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduersity they reioyced & gathered them together: yea, & very abiect & came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers, which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this? O deliuer my soule from the calamities which they bring on me, and my darling from the Lyons.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: Fie on thee, fie on thee, wee saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarrell: auenge thou my cause, my God, and my Lord.

24 Iudge me, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, we haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselues

ghes against me.

27 Let them be glad and reioyce, that fauour my righteous dealing: yea, let them say alway, Blessed bee the Lord, which hath pleasure in the prosperity of his seruant.

28 And as for my tongue, it shall bee talking of thy righteousnes: and of thy praise all the day long.

Dixit iniustus. Psal 36.

MY heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For hee flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: hee hath left off to behaue himself wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth hee abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

6 Thy righteousnesse standeth like the strong mountaines: thy iudgements are like the great deep.

7 Thou Lord shalt saue both man and beast: how excellent is thy mercy, O God, & the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue foorth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against mee: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast down, & shal not be able to stand.

Noli æmulari. } *Euening*
Psal. 37. } *prap.*

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone bee cut downe like the grasse: and be withered euen as the greene herbe.

3 Put

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verely thou shalt be fed.

4 Delight thou in the Lord: and hee shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him, and he shall bring it to passe.

6 Hee shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsels.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be moued to do euill.

9 Wicked doers shal be rooted out: & they that patiently abide the Lord, those shal inherit the land.

10 Yet a little while, and the vngodly shall be cleane gone: thou shalt looke after his place, and he shall be away.

11 But the meeke spirited shall possesse the earth, and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust, and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bowe: to cast downe the poore and needy, & to slay such as bee of a right conuersation.

15 Their sword shall goe thorow their own heart: and their bow shall be broken.

16 A small thing that the righteous hath, is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: but the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shall not be confounded in the perilous time: & in the dayes of dearth they shal haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of Lambes: yea, euen as the smoake shall they consume away.

21 The vngodly borroweth, and payeth not again: but the righteous is mercifull and liberall.

22 Such

3 Put thou thy trust in the Lord, and be doing good dwell in the land, and verely thou shalt be fed.

4 Delight thou in the Lord, and he shall give thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him, and he shall bring it to [illegible]

6 Hee shall make thy righteousness [illegible] the light, and thy iust dealing as the [illegible] day.

7 Hold thee still in the Lord, and [illegible] patience be vpon him: thou grieue not thy [illegible] whose way doeth prosper, against the man [illegible] that euill counsels.

8 Leaue off from wrath, and [illegible] leaue: fret not thy selfe, else shall [illegible] be [illegible] do euill.

9 Wicked doers shall be rooted [illegible] they that patiently abide the Lord, those that [illegible] the land.

10 Yet a little while, and the [illegible] shall bee cleane gone: thou shalt looke after his place, and he shall be away.

11 But the meeke spirited shall [illegible] the earth, and shall be refreshed in the [illegible]

12 The vngodly seeketh counsell [illegible] and gnasheth vpon him with his teeth.

13 The Lord shall laugh him [illegible] for he hath seene that his day is comming.

14 The vngodly haue drawen [illegible] and haue bent their bowe, to cast [illegible] needy, & to slay such as bee of a [illegible]

15 Their sword shall goe [illegible] heart, and their bow shall be [illegible]

16 A small thing that the [illegible] better then great riches of the vngodly.

17 For the armes of the vngodly [illegible] and the Lord vpholdeth the [illegible]

18 The Lord knoweth the [illegible] and their inheritance shall [illegible]

19 They shall not be [illegible] time, & in ye dayes of dearth [illegible]

20 As for the vngodly, they [illegible] enemies of the Lord shall [illegible] Lambes: yea, even as the [illegible] away.

21 The vngodly borrow [illegible] not a gaine: but the righteous [illegible]